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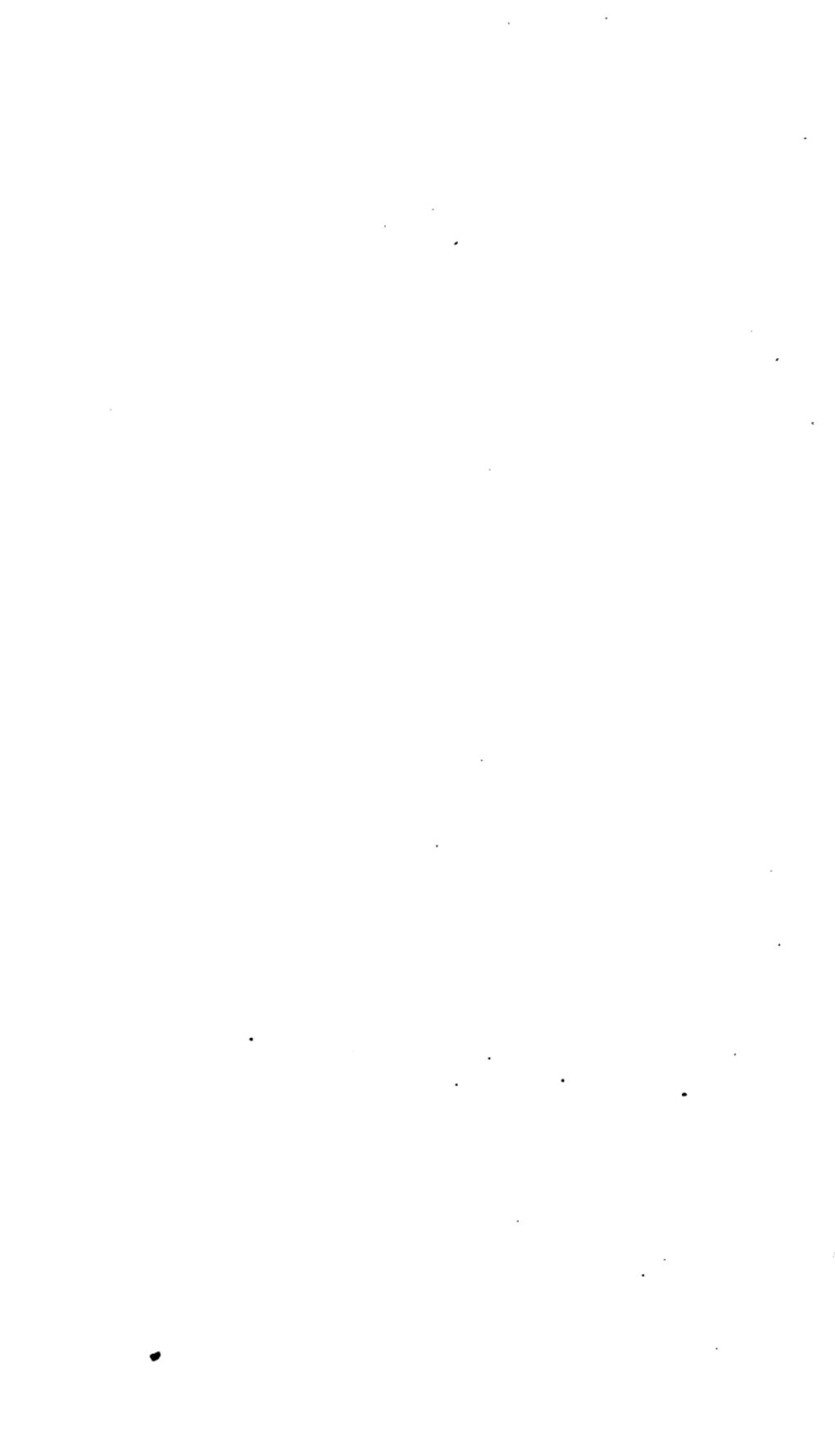
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PRACTICAL INTRODUCTION

TO

GREEK PROSE COMPOSITION.

BY

THOMAS KERCHEVER ARNOLD, M. A.,

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

CAREFULLY REVISED AND CORRECTED

BY

REV. J. A. SPENCER, A. M.

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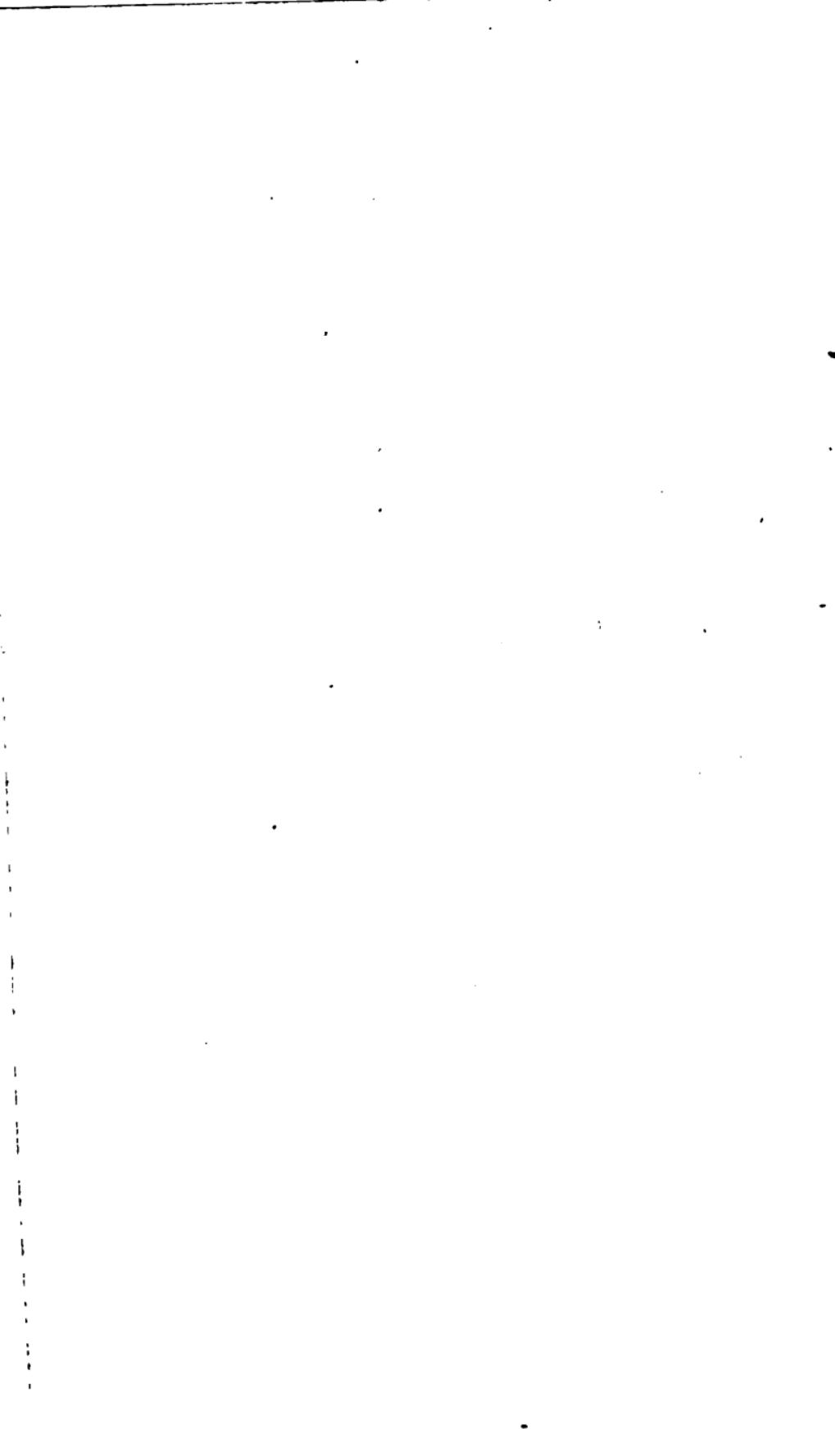
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P R E F A C E.

THE plan and object of the present volume are so fully and so satisfactorily stated by Mr. Arnold in his Preface, that it is quite superfluous for the American Editor to add any thing to what he has there said. It is simply incumbent on him to state, that he has bestowed much care and attention upon the volume in order to perfect its arrangement and render it uniform with the other works of the series, and also to ensure, as far as possible, correctness, neatness, and even elegance of typography. While he can hardly dare to promise himself that there is an entire absence of errors of this kind, he ventures to express the hope that nothing of consequence has escaped attention, and that the Practical Introduction to Greek Prose Composition will be found equally acceptable and equally valuable with any of its predecessors in the Arnold Series of Classical Books for Schools and Colleges.

J. A. S.

NEW-YORK, Nov. 20th, 1846.



P R E F A C E

TO THE

E N G L I S H E D I T I O N .

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words ; the principles trusted to being those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book ; the Syntax being in *substance* that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books pretend to teach. The Exercises are adapted for *vivâ voce* practice ; but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

It is due to Mr. *Ollendorff*, whose Introduction to German has appeared in English, to state that the publication of a work like the present was suggested to me

by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan; but the probable expense of publication deterred me, for some time, from publishing it in that shape.* The present work differs therefore from his, in requiring from the pupil a general acquaintance with the Accidence.

For the convenience of those who may wish to use the Syntax *as such*, I have added a complete set of Questions to the work.

T. K. A.

Lyndon, 1841.

* The very great success of this work, and the similar one on "*Latin Prose Composition*,"—which are now used at all, or nearly all, our public schools,—has encouraged the author to send to press the more elementary Exercises here alluded to, under the title of a "Practical Introduction to Greek Accidence." [This volume forms the "First Greek Lessons," carefully revised and improved by the American Editor.]

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EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denote respectively the Greek Grammars of *Buttmann*, *Kühner*, *Matthiä*, *Rost*, and *Thiersch*. Kr. stands for *Krüger*.

E. refers to the *Eton* Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γέννη, R. γέννα, means, that the *regular* terminations are to be added to γέννα.

V. refers to Vömel's *Synonymisches Wörterbuch*.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for instance, in *aor. 2*) ends in that letter.

PRACTICAL INTRODUCTION TO GREEK PROSE COMPOSITION.

§ 1. *On the Tenses.—The Article.*

1. It is taken for granted that the student knows:—

- (1) That the verb agrees with its nominative case in *number* and *person*.*
- (2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender*, *number*, and *case*.
- (3) That the transitive verb is followed by the accusative.
- (4) That one substantive *depending* upon another is put in the *genitive case*.
- (5) That any verb may have the same case after it as before it, when both words refer to the same person or thing.

2. The Imperfect, besides the usual meaning of that tense,† is used to express *continued* or *repeated actions*, taking place in past time.

3. The Aorists express actions *completed* in past time.‡

* But a *dual nominative* is often joined with a *plural verb*; and a *neuter plural* generally takes a singular verb.

† The Imperfect expresses 1) an action continuing during another action which is past; 2) an action continued by being frequently repeated; and (occasionally) 3) an action begun or intended, but not completed. (See *Jelf's Greek Gram.* Vol. II. p. 53.)—AM. ED.

‡ The Aorists mark actions simply past, without reference to other actions, at the same or a different time; as *Ἑγραψα τὴν ἔπιστολήν*, “I wrote the letter (without specifying time or circumstance). Hence, the aorists referring to time past *indefinitely*, are used to denote *momentary acts*, and also actions repeatedly done in past time. In this latter case it may be rendered by the present or by the phrase “to be wont, or accustomed,” &c. (See *Jelf's Greek Gram.* Vol. II. p. 57)—AM. ED.

Hence the Aorist is used of *momentary* and *single* actions; the Imperfect, of *continued* and *repeated* ones.

The dog *b^th* him (*aor.*) : the dog *howled* all night (*imperf.*)

Oss. The Imperfect (of habitual actions) is often rendered by 'used to,' &c.

4. The Perfect expresses actions *continued* or *remaining in their effects* up to the present time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with 'have').

b) But when the connection of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperf.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the perfect or pluperf. *must* be used. All this is, however, greatly influenced by euphony.

5. A governed genitive is often placed between an article and its noun.

6. *τὸ τῆς ἀρετῆς κάλλος*, *the beauty of virtue*.

ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or manages) the affairs of the state*.

In this way two and even three articles stand together.

7. *ὁ πράττων*, (*the person doing =*) *he who does*.

Hence the artic. with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

Thus,

ὁ πράττων, equivalent to *ἐκεῖνος δι ποάττει*, *he who does*.

τοῦ πράττοντος, *of him who does*.

&c.

Pl. *οἱ πράττοντες*, equivalent to *ἐκεῖνοι οἱ πράττονται*, *those who do*.

τῶν πραττόντων, *of those who do*.

&c.

8. VOCABULARY 1.

Virtue,	<i>ἀρετή</i> , <i>ης</i> , <i>ἡ</i> .
Beauty,	<i>κάλλος</i> , <i>εος</i> , <i>τό</i> .
City,	<i>πόλις</i> , <i>εως</i> , <i>ἡ</i> .
Thing or affair,	<i>πρᾶγμα</i> , ^a <i>ατος</i> , <i>τό</i> .

^a Nouns in *μ.* from *verbs*, generally denote the *thing produced by the act*. They may be compared with the *pass.* participle (*τὸ πεπραγμένον*).

To do, transact, manage,	<i>πράττω.</i>
Wonder, or am surprised at, admire,	{ <i>θαυμάζω</i> (with <i>fut. mid.</i> , but <i>aor. 1 act.</i>).
Well,	<i>εὖ.</i>
Ill,	<i>κακῶς.</i>
Often, frequently,	<i>πολλάκις.</i>
Citizen,	<i>πολίτης;</i> ^b <i>ον, ὁ.</i>
Judge,	<i>χριτῆς;</i> <i>ον, ὁ.</i>

πράττω, *do*, has also the *intransit.* meaning of our *to be doing well or ill*: i. e. to be *prosperous* or *unfortunate*. In this sense it has the *perf. 2. πέπραγα*. The *a* is long throughout.

Exercise 1.

9. I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The judge often admired the beauty of virtue. I admire those who transact (7) the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the judge.

§ 2. *The Article continued.*

10. (a) Proper names often take the article, if they are the names of persons *well known*.

Hence the names of *Deities, Heroes, &c.*, generally take the article; and the names of persons *recently mentioned*.

11. (b) But if the proper name is followed by a *description* which has the article, the proper name is without the article, unless it is to be expressed *emphatically*.

^b Nouns in *rns* of the first *decl.* from *verbs*, denote the *male doer of the action*: those from *substantives* denote a *person* standing in any near relation to what is denoted by the substantive: as *πόλιτης* from *πόλις*. Those in *trns* from *subst.*, have the *a* long. *Κρήτης* is from *κρίνω*.

phatically, as being *well-known*, or as having been *previously mentioned*.

12. (c) The Greek has no indefinite article (our ‘*a*’).

(d) Our ‘*a*’ should be translated by $\tau\acute{\iota}\varsigma$, when a *particular* person or thing is meant, though not named: in other words, wherever we might substitute ‘*a certain*’ for ‘*a*’.

13. (e) The *subject*⁴ generally has the article, the *predicate* not.

14. (a) ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

(b) Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

(c) ἵππος ἦτεκε λαγών, *a mare brought forth a hare*.

(d) γυνή τις ὄρνις εἶχεν, *a woman (or, a certain woman) had a hen*.

(e) ἡ κόρη ἐγένετο ἀσκός, *the girl became (or, was turned into) a leather bottle*.

15. VOCABULARY 2.

Socrates,	Σωκράτης, ¹ οὐς, ὁ.
Athens,	Ἀθῆναι, ων, αἱ.
Philosopher,	φιλόσοφος, ον, ὁ.
Horse, mare,	ἵππος, ον, ὁ et ἡ.
Hare,	{ λαγώς, ώ, ὁ (acc. λαγῶν or λαγώ).
Woman,	γύνη, γυναικος, ἡ (voc. γύναι).
Hen,	ὄρνις, ² ὄρνιθος, ὁ et ἡ.
Water,	ὕδωρ, ὕδατος, τό.

¹ Kr. who quotes *Bacch.* 1314: νῦν ἐκ δόμων ἄτυμος ἐκβεβλήσομαι | δέ Κάδμος δέ μέγας.

² That is, the *nominative before the verb*. The *predicate* is what is *affirmed or said of the subject*. (See note ⁴).

* Or, *dērōs týēverō h̄ kórp̄*. So, Θεὸς ἦν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as *an individual*, in a particular class; not that it is the *whole* of that class.

¹ Σωκράτης, G. οὐς, D. ει, &c. A. Σωκράτη (*Plato*), Σωκράτην (*Xenophon*), V. Σώκρατες.

² ‘*Bird*,’ but in *Att.* generally *cock, hen*; just as we use *fowl*. G. δρυῖδος, &c. A. *a* and *v.* Plur. reg., but also δρεῖς, G. δρυῖδων, D. δρεῖ-ει(ν) only, Acc. δρεῖς (δρυῖς).

Wine,	<i>οἶνος</i> , ^b οὐ, δ.
Boy, son,	<i>παιᾶς</i> , <i>παιδός</i> , δ.
To have,	<i>ἔχω</i> . ¹
To bring forth, or (of birds) to lay,	{ <i>τίκτω</i> (τεκ).
Damsel, maiden,	<i>κόρη</i> , ης, ἡ.
Leather-bottle,	<i>ἀσκός</i> , οῦ, δ.
Become,	<i>γίγνομαι</i> (<i>γεν</i>).
An egg,	<i>ούν</i> , οῦ, τό.
Three,	<i>τρεῖς</i> , <i>τρεῖς</i> , <i>τρία</i> .

Exercise 2.

16. I admire the beauty of the hen. *A* (14. (d) boy had a hare. The water was turned into (= became) wine (14. (e)). The hen laid three eggs. A certain damsels had three hens. I admire the virtue of the maiden. The hare was turned into (= became) a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire those who transact^{1*} the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into (= become) wine. A certain judge has three hens.

^b *οἶνος*, with the *digamma* *ϝ* *οῖνος*, *vinum*. So *ώνυ*, *ώϝόν*, *ονum*.

¹ *ἔχω*, *ἔω* and *σχῆσω*, *ἔσχητα*. Imperf. *εἴχον*: aor. *ἔσχον*, *ἔσχεθην*. [*ἔσχον*, *σχέτι* (*σχέτ* in compounds), *σχοῖν*, *σχῶ*, *σχεῖν*, *σχάν*]. *τίκτω*, *(τέξω)* *τίκτουμαι*, *τέκομαι*, *τέκω*, *ἔτεκόμην*.

¹ *γίγνομαι*, *γενήσομαι*, *γεγένημαι* and *γέγονα*, *ἔγενόμην*. All *intrans.* for *am born*; *become*. *ἔγενόμην* and *γέγονα* also serve for preterites of the verb “*to be*.” When *γέγονα* may be construed ‘*I am*,’ it means, ‘*I am by birth*; ‘*have become*.’ (B.)—*γείνομαι*, *am born*, poet.: aor. *ἔγεινάμην*, *begot*, *bore* (in *prose* as well as *poetry*).

* Numerals like this at the top of the line refer to the Table of Differences of Idiom at the close of the volume.

§ 3. *Article continued.*

17. (a) When the *my, thy, his, their, &c.* are *emphatic* they are to be translated by possessive pronouns, with the article.

18. (b) *My, your, his, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns must be used.

19. (c) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances.^m

(d) When a noun which has just preceded, is to be repeated again, the article belonging to it stands alone.

19*. (a) ὁ σὸς δοῦλος, *thy* or *your slave* (*emphatic and precise*); but *σὸς δοῦλος, a slave of yours* (*indefinite*).

(b) ἀλγῶ τὴν κεφαλήν (*I am pained as to the head=*) *I have a pain in my head.*

(c) ἦδετο ἐπὶ πλουσίους τοῖς πολίταις, *he rejoiced* (*or was glad*), *when the citizens were wealthy*, (*or, on account of the citizens who were wealthy*).

(d) ὁ ἐμὸς πατὴρ καὶ ὁ τοῦ φίλου, *my father and my friend's*, (*literally, my father and the of my friend*).

20. VOCABULARY 3.

Slave, δοῦλος, οὐ, ὁ.

To feel or suffer pain; to
be pained at, { ἀλγέω.

Head, κεφαλή, ἥς, ἡ.

^m Thus in the example following it is not, '*rich citizens*', as opposed to *other citizens*; but '*he rejoiced in their being rich*; or in the *wealth of . . . &c.*'

To rejoice, be glad, or to ηδομαι (with dative).
take pleasure in,

Wealthy, rich,	πλούσιος, ^η α, ον.
Father,	πατήρ, ^ο ερος (ρος), δ.
Friend,	φίλος, ον, δ.
Thine, thy,	σός, σή, σόν.
Mine, my,	έμος, ή, όν.
Jaw,	γνάθος, ον, ή.
Tooth,	όδονς, όντος, δ.
Ear,	οὖς, ὠτός, τό.
Foot,	πούς, ποδός, δ.
Hand,	χείρ, χειρός, ή (root χερ for G. D. dual and D. plur.)
Knee,	γόνυ, γόνατος, τό (R. γονατ).
Brother,	ἀδελφός, ον, δ.
Daughter,	θυγάτηρ, ^ο ερος (ρος), ή.
Mother,	μήτηρ, ^ο ερος (ρος), ή.
Wise, clever,	σοφός, ή, όν.
Happy,	εὐδαιμων, ον, ον.
To love,	φιλέω.
To be vexed at,	ἄχθομαι, ἐσομαι, ιχθέσθη (dative).
Beautiful,	καλός, ή, όν.
Bad,	κακός, ή, όν.

OBS. 1. Ηδομαι and Αχθομαι are more commonly followed by the dat p (without a prepos.) except in the construction explained in 19. c.

OBS. 2. 'That,' when it stands for a subst. before expressed, is to be translated by the article. (See 19*. d.)

Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy.⁵

* Adjectives in ος denote what belongs to, concerns, or comes from what the root expresses. They are formed from substantives, and sometimes from other adjectives in ος. When the root ends in τ it is sometimes changed into σ: πλούτος, wealth, πλούσιος.

ο Πατήρ, μήτηρ, θυγάτηρ, γαστήρ, throw away ε in G. and D. sing. and D. pl. They have V. ερ, and insert ἄ before ον in D. pl.

P Αχθομαι, and in the poets ηδομαι, are also followed by the acc., especially of neut. pronouns.

The father rejoiced in his son's being wise (*c*). My friend and my brother's (*d*). I often have a pain in my foot. My mother was suffering from a pain in her hands (*b*). I am vexed that the bad are wealthy (*c*). The daughter loves *her* mother. My slave loves my brother's. I admire your virtue and *that* of your friend. The beautiful damsel shall be turned into a horse. I am pleased with *those who transact¹* the affairs of the state. He was vexed that the citizens were rich. I take pleasure in my daughter's being beautiful (*c*).

§ 4. Article continued.

22. *a)* The Greeks often place the genitives between the noun governing and the article; or they repeat the article after the noun.

b) A *noun* or *participle* is often understood, so that the *article* stands alone.

23. *a)* ἡ τοῦ ποιητοῦ σοφία,⁴ or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness &c.) *of the poet*. ἡ καλὴ κεφαλή, or ἡ κεφαλὴ ἡ καλητάς κόρης, *the beautiful head of the maiden*.

b) Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (*νιός, son, understood*). ὁ Σωφρονίσκου, *the son of Sophroniscus*. εἰς τὴν Φιλίππου, *into Philip's country* (*χώρα, country understood*). τὰ τῆς πόλεως, *the affairs of the state* (*πράγματα understood*). τὰ ἐμά, *my affairs, my property*. οἱ ἐν ἀστεῖ, *the people in the city*, *those in the city*. οἱ σὺν τῷ βασιλεῖ, *those with the king*.

⁴ Substantives in *ta* are derived from *adj.*, and express the *abstract* notion of the *adj.*—The other positions of the *gen.* are frequently met with: Μηδεῖς τὴν ἀρπαγήν. (Herod. i. 3.) ἡ δυαχώρησις τῶν Ἀθηναίων. (Thuc. i. 12.) For a *partitive* *gen.* these are the only correct positions.

^r The latter position gives emphasis to the adjective or dependent *genitive*.

24. VOCABULARY 4.

Poet,	<i>ποιητής</i> , οῦ, ὁ.
Wisdom, cleverness,	<i>σοφία</i> , ας, ἡ.
Alexander,	<i>Ἀλέξανδρος</i> , ον, ὁ.
Philip,	<i>Φίλιππος</i> , ον, ὁ.
Sophroniscus,	<i>Σωφρονίσκος</i> , ον, ὁ.
Son,	<i>νιός</i> , οῦ, ὁ.
Country,	<i>χώρα</i> , ας, ἡ.
Our,	<i>ἡμετέρος</i> , α, ον.
Your,	<i>ὑμέτερος</i> , α, ον.
March <i>an army</i> (when spoken of its general),	<i>ἐλαύνω</i> . ^a
March (<i>of the army</i> , and of a person <i>undertaking an expedition</i>) also journey, set out, &c.,	<i>πορεύομαι</i> (with <i>aor. 1 pass.</i> ; <i>ἐπί τινα</i> , <i>against</i> a person).
Persian,	<i>Πέρσης</i> , ον, ὁ.
Scythian,	<i>Σκύθης</i> , ον, ὁ.
Cyrus,	<i>Κῦρος</i> , ον, ὁ.
King,	<i>βασιλεὺς</i> , ἕως, ὁ.
Madness,	<i>μανία</i> , ας, ἡ.
People,	<i>δῆμος</i> , ον, ὁ.
Army,	<i>στράτευμα</i> , ^b ατος, τό.
Geometer,	<i>γεωμέτρης</i> , ον, ὁ.
With,	<i>σύν</i> (<i>dative</i>).
City, town,	<i>ἄστυ</i> , ^c εος, τό.

Exercise 4.

25. I admire the wisdom of the geometer. *The peo-*

^a *ἐλαύνω*, *ἐλάσω* (*δ*), *ἐληλακα*, *ἐληλαμαι*, *ἥλαθην*. Att. fut. *ἐλῶ*, *ἥσ*, *ἥ*, &c., infin. *ἐλάν*. It is *trans.* (*drive, urge on*), but used as *intrans.* (*march, ride*), by omission of *acc.*

^b This word was formed from an *adj.* *μανίς*, *mad*, which is quoted by Suidas.

^c *στρατός*, *στρατιά*, *army*: *στρατεία*, *expedition*. *στράτευμα* has both meanings; the latter often in Herodotus.

^v *ἄστυ* never means *the state*, as *πόλις* does. It is often used of an *old or sacred part of a πόλις*, as Londoners speak of ‘*the City*’ as a part of London.

ple in the city admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches *into the country* of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires *those who manage¹* the affairs of the state. I rejoice in the king's being wealthy.⁵ I am vexed when the bad are wealthy. The people in the city (*d*) admire the son of Philip. The king has the toothache (*i. e.* suffers pain in his teeth⁴). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. *Those with the king* will march against *the son of Philip*.

§ 5. Article continued.

26. An adverb with the Article is equivalent to an adjective.

27. *οι πάλαι*,^w the *long ago* men = *the men of old*.
ό μεταξὺ χρόνος, the *between time* = *the intermediate time*.

ἡ αὔριον, *adv.* (*ήμέρα*, *day*, understood), *the morrow*, *the next day*.

28. VOCABULARY 5.

Long ago,	<i>πάλαι.</i>
Man,	<i>ἄνθρωπος ον, ὁ (= homo).</i>
Between,	<i>μεταξύ.</i>
To-morrow,	<i>αὔριον (adv.)</i>
Time,	<i>χρόνος, ον, ὁ.</i>
Near,	<i>πέλας : πλησίον.</i>
One's neighbour,	<i>ὁ πλησίον.</i>
Then,	<i>τότε.</i>

^w So in English, 'the *then* Mayor.'

Now,	γῆν.
Here,	ἐνθάδε.
There,	ἐκεῖ.
Up, upwards.	ἄνω.
Down, downwards,	κάτω.
Move,	κινέω.
Crocodile,	χροκόδειλος, ου, ὁ.
Both,	ἀμφοι : ἀμφότεροι : (the lat- ter often in the plur.: ἀμφότερα τὰ ὡτα, both his ears. Xen.)
Life,	βίος, ου, ὁ.
This,	οὗτος, αὕτη, τοῦτο, &c.

Exercise 5.

In doing the exercise, consider which of the adverbs *comes nearest* to the meaning of the adjective or equivalent phrase.

29. The men of *old* did this. They did this the next day (*dat.*) The crocodile moves its *upper* jaw. The son of Sophroniscus has a pain⁴ in both his ears. I am surprised at the madness of the *Persians of old times*. I wonder at the *men of the present day*.⁵ I admire the *wise men of old*. They love the *present life*. We wonder at the madness of our neighbours. *The people there*⁶ are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare (14. e). The people here

⁴ Of countries, *ἄνω* is used of marching into the *interior*; *κάτω*, of marching *down to the coast*.

⁵ The *now* men.

⁶ People = *persons* must not be translated by *ἄνθρωποι*. *The people there*, *οἱ ταῦται*.

admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our *present* geometers. The crocodile lays eggs. The king of the Scythians has a pain in his *lower* jaw.

§ 6. Article continued.

31. a) To express that a person 'has *a* very beautiful head,' the Greeks said : 'has *the* head very beautiful.'

32. b) τὸ καλόν, is : '*the beautiful*,^b '*the honorable*', in the *abstract*; *beauty*. τὰ καλά, are: *beautiful* (or *honorable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.

Oss. We learn from (34*. b), that the *first person plur.* of the *pres. subj.* is used in exhortations; and from (34*. c), that μή is used with it for 'not.' (See 107*. 1.)

33. d) The infinitive with the article becomes a substantive declinable throughout, and answering to the English '*participial substantive*' in —ing.

34. e) *Abstract nouns*, and the *names of materials*, generally take the article. When a *whole class*, or *any* individual of that class, is meant, the noun, whether singular or plural, takes the article.

34*. a) ὁ Ῥινόκερος τὴν δορὰν ἵσχυροτάτην ἔχει, *the rhinoceros has a very strong hide*.

b) φεύγωμεν τὰ αἰσχρά · διώκωμεν τὰ καλά, *let us fly*

* The article must not be used, unless it is *assumed* that the thing in question *has* the property, the object being only to describe of *what kind* it is. If the writer wished to *inform* us that the rhinoceros *had a hide*, which was moreover a *strong one*, he would *not* use the article. Thus of the crocodile: ἕχει δὲ καὶ δυναχας καρπερός, *it also has strong claws*.

^b Thus in English, "Burke on the *Sublime and Beautiful*."

from what is base; *let us pursue* what is honorable.

- c) μὴ διώκωμεν τὰ αἰσχρά, *let us not pursue* what is base.
- d) τὸ ταχὺ λαλεῖν, talking *fast*; τοῦ ταχὺ λαλεῖν, *of* talking *fast*, &c.; τὸ πάντας κακῶς λέγειν, the speaking ill *of every body*.
- e) ἡ ἀρετή, *virtue*; ὁ χρῆσός, *gold*; οἱ ἀγαθοί, *the good*; οἱ ἄετοί, *eagles*.
- f) τὸ τελευταῖον, *at last*; τὸ ἀπὸ τοῦδε, ^c *henceforth*.

35. VOCABULARY 6.

Rhinoceros,	ρινοκέρως, <i>ωτος</i> , ὁ.
Nose,	φίς, φίνός, ἡ (plur. "nos-trils").
Horn,	κέρας, <i>ατος</i> (<i>αος</i> , <i>ως</i>), τό.
Hide,	δορά, ^a ἄς, ἥ.
Strong,	ἰσχύρός, ἀ, ὅν.
To fly from,	φεύγω.
Base, disgraceful,	αἰσχρός, ἀ, ὅν: αἰσχίων, αἰσ-χιστος.
To pursue,	διώκω.
Fast, quick,	ταχύς, εῖτα, ν̄ (neut. adj. = adv.)
Talk,	λαλέω.
Speak, say,	λέγω.
Speak ill of,	κακῶς λέγειν (acc.)
Speak well of,	εὖ λέγειν (acc.)
Treat ill, behave ill to,	κακῶς ποιεῖν (acc.)
Treat well, do kind offices to, confer benefits on,	εὖ ποιεῖν (acc.)
Elephant,	ἐλέφας, <i>αντος</i> , ὁ.
Stag,	ἴλαφος, ον, ὁ.
Gold,	χρῆσός, ον, ὁ.

^c Literally, '*the from this*' (time).

^d Nouns in *α* and *η*, from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into *o*, as in perf. 2. (mid.) δίρω, *flay*; δορά.

* The *fut. mid.* is the more common in Attic Greek.

Good,

ἀγαθός, ἡ, ὁν: ἀμείνων, ἀριστός.

Eagle,

ἀετός, οῦ, ὁ.

διώκειν is also, *to prosecute*; φένυειν, *to be prosecuted*: διώκειν τινὰ φόνον, *to prosecute a man on a charge of murder*; φένυειν φόνον (*understand δίκην, cause, trial*), *to be tried for murder*.

Exercise 7.

36. The elephant has *a* strong hide. The maiden has very beautiful hands. The stag has very beautiful horns.¹² The Persian's boys pursue *what is honorable*. Let us fly from those who pursue¹ *what is disgraceful*. Do not let us fly from *what is honorable*. Let us avoid (*fly from*) talking fast. Let us fly from the madness *of speaking ill of every body*. Let us do kind offices to our friends. The citizens prosecute *Philip on a charge of murder*.¹⁷ Sophroniscus was tried for *murder*.¹⁷ Let us henceforth pursue *the honorable*. Let us not treat our (18) slaves ill. He took pleasure in doing kind offices to the good (*Obs. 1. p. 17*). The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

§ 7. Article as a demonstrative pronoun. Pronoun.

37. a) ὁ μέν—ὁ δέ,¹ *this—that; the one—the other, &c. οἱ μέν—οἱ δέ, these—those; some—others.* (More than one ὁ δέ may follow.)

38. b) In a narrative ὁ δέ stands (once) in reference

¹ μέν, *indeed*;—δέ, *but*. Often, however, there is no considerable opposition between words so connected, the use of μέν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.—In translating from English into Greek, whenever the *second* of two connected clauses has a *but* the first should have a μέν.

to an object already named. So καὶ ὁς, when the reference is to a *person*.

39. *d.* 1) αὐτός is ‘self,’ when it stands in the *nom.*
without a substantive, or, in *any case*
with one.

2) αὐτός is *him, her, it, &c.* in an oblique
case without a substantive.

3) ὁ αὐτός is ‘*the same*’

4) αὐτός standing alone in an oblique case,
is never ‘self,’ except when it is *the*
first word of the sentence.

40. *a)* τὰ αὐτὰ τὸν μὲν λυπεῖ, τὸν δὲ τίρηι, *the*
same things pain some persons, but de-
light others.

b) λύκος ἀγοὺς ἐδώκει· ὁ δὲ εἰς ναὸν κατέφεγγε,^ε *a*
wolf was pursuing a lamb; and (or but^h)
it fled for refuge into a temple.

c) καὶ ὁς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, and he,
being deceived, pursues at full speed (lit-
erally, ‘at or with force or strength’).

d) αὐτὸς ἔφη, *he himself said (it).* αὐτὸς ὁ δοῦλος,
or, ὁ δοῦλος αὐτός, the slave himself: ὁ αὐτὸς
δοῦλος, *the same slave.* μᾶλλον τοῦτο φοβοῦ-
μαι ἡ τὸν θάνατον αὐτὸν, *I fear this more*
than death itself. ἐδώκει αὐτοῖς τὸ πῦρ,
he gave them the fire. αὐτὸν γὰρ εἶδον,
for I saw the man himself: εἶδον γὰρ αὐ-
τόν, *for I saw him.*

41. VOCABULARY 7.

Same,	ὁ αὐτός, ἡ, ὁ.
Some—others,	οἱ μὲν—οἱ δέ.
To pain, annoy,	λυπέω.
Delight,	τίρηω.

^e καταφεγγω. (2. aor.)

^h δέ is not only *but*, but also *and*, and in Homer *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse *unconnected* with what goes before. It is often, therefore, omitted in translating into English.

Wolf,	λύκος, ον, δ.
Lamb,	άρνος, ον, ὁ.
Fly for refuge,	χαταφεύγω.
Temple,	ταύτης, ¹ ον, δ.
More—than,	μᾶλλον—ἢ.
To fear,	φοβέομαι ^k .
Death,	Θανατος, ον, δ.
Fire,	πῦρ, πυρός, τό.
Say,	φημι.
Give,	δίδωμι.
Sheep,	δισ, οις. ¹
Dog,	κύων, κυρός, ὁ et ἡ (m. if the sex is not to be spec- ified. R. κυν, V. κύον).
House,	οἶκος, ον, ὁ.
Deceive,	ἀπατάω, ἔξαπατάω (the lat- ter being stronger, <i>to de- ceive thoroughly</i>).
At full speed,	ἄντα κράτος (<i>at force</i>).
Force, strength,	κράτος, εος (οῦς), τό.
Ride,	ἐλαύνειν (<i>to drive on, ἵππον understood</i>).
For,	γάρ.

Can γάρ begin the sentence? (No.) Can δέ? (No.) Can μέ? (No.)

Exercise 8.

42. A dog was pursuing a sheep, *and it* fled-for-refuge into a house. *Some* admire the mother; *others* the daughter. Cyrus rides at full speed. I^m *myself* say it. I admire the mother more than the daughter *herself*. They will give *him* the gold. I will give the gold to (the man) *himself* (39.4). I deceived the slave *himself*.

ⁱ νέως, Att.

^k In act. *frighten*. It has f. mid. and pass.; aor. pass.

¹ The forms in Attic Greek are; S. οἰς, οἴδε, οἴτ, δίν, —D. οἴτε, οἰοῖν.
P. οἴεις, οἰών, οἰοῖ, οἴεις and οἴς. (It is m. and f.)

= The nom. of the personal pron. is not to be expressed.

And they (40. c), being deceived, fly-for-refuge into a temple. *And he*, riding at full speed, flies from those who¹ are pursuing him.¹⁰ The wolves fly at full speed. Let us pursue the wolves at full speed. *The same* dogs are pursuing the hares. Let us pursue them¹¹ *ourselves*. Let us not deceive our neighbour. *The Persians of those days*¹² pursued honorable things.¹³ Speak well of those who¹ have done you kind offices.¹⁴

§ 8. *Pronouns continued.*

43. The noun with *οὗτος*, *όδε* (*this*), *ἐκεῖνος* (*that*), takes the article; the pronoun standing before the article, or after the noun.

44. *πᾶς* in the sing.^o without the article (= *ἕκαστος*), 'each,' 'every,' with the article, 'whole,' 'all.'

45. a) *οὗτος ὁ ἄνήρ*, or *ὁ ἄνηρ οὗτος* [not *ὁ οὗτος ἄνηρ*], *this man*. *ἐκεῖνος ὁ ἄνηρ*, or *ὁ ἄνηρ ἐκεῖνος*, *that man*. *αὐτὸς ὁ βασιλεὺς*, or *ὁ βασιλεὺς αὐτός*, *the king himself*.

b) *πᾶσα πόλις*, *every city*; *πᾶσα ἡ πόλις*, *the whole city*, *all the city*.

c) *ἄλλοι*, *others*; *οἱ ἄλλοι*, *the others*; *οἱ ἔτεροι*, *the others* (with a stronger opposition), *the other party*.

d) *ἡ ἄλλη χώρα*, *the rest of the country*.

e) *πολλοί*, *many*; *οἱ πολλοί*, *the many*, *the multitude*, *most people*.

46. VOCABULARY 8.

Others,
The others,

ἄλλοι.
οἱ ἄλλοι.

^a The *acc.* of the pronoun is seldom expressed when the person meant is quite obvious.

^o In the plur. *πάντες* must have the article, when there is reference to particular objects: when not, the usage is variable.

The other party,	<i>οἱ ἔτεροι.</i>
The rest of,	<i>ὁ ἄλλος</i> (agreeing with its <i>subst.</i>)
Many, much,	<i>πολύς, πολλή, πολύ.</i>
Great,	<i>μέγας, μεγάλη, μέγα.</i>
The many, the multitude,	{ <i>οἱ πολλοί.</i>
Most people,	
Every, each,	<i>πᾶς</i> (in the <i>sing.</i> without the <i>art.</i>)
The whole, all,	<i>πᾶς ὁ, or ὁ πᾶς</i> (in the <i>sing.</i> Pl. <i>πάντες</i> : see note on 44.)
This,	<i>οὗτος</i> : <i>όδε.</i>
That,	<i>ἐκεῖνος, η, ο.</i>
Man,	<i>ἄνήρ, δρός</i> : <i>ἄνθρωπος, ον, δ.</i>
To cut,	<i>τέμνω</i> , ⁴ (of a country to <i>rav-</i> <i>age</i> or <i>lay waste</i> by cut- ting down its trees, crops, &c.)
The enemy,	<i>οἱ πολέμοι</i> (<i>adj.</i>)

Oss. *ἀνήρ* ^r (*vir*), *man* as opposed to *woman*, and used in a good sense. *ἄνθρωπος* (*homo*), *man* as a *human being*, opposed to other animals; and often used, like *homo*, when *contempt* is to be expressed.

Exercise 9.

13 Oss. With 'this,' 'that,' the order is,	Pron.	Art.	Noun.
(or,) Art.	Noun,	Pron.	

47. The enemy laid waste *the whole* country. The other party are laying waste *the rest* of the country. My brother is pursuing the same Persians. I admire *this* city. I often admired *that* city. The many do not (*οὐ*) admire the beauty of wisdom. The king *himself* is laying waste *the rest* of the country. A certain man was pursuing his slave; *but he* fled for refuge into the upper¹¹

^r *πόλυς*, *πολλή*, *πολύ*,
πολλοῦ, *πολλῆς*, *πολλοῦ*, &c.

⁴ *τέμνω*, *τεμᾶ*, *τέμπηκα*, *ἴτεμον*, *ἴτηθην*. (Roots: *τεμ*, *τηε*.)

^r See Jelf's Greek Gram., Vol. I. p. 81, 97.

city. The others were turned into eagles. I will give the *whole egg* to my brother. He gave *all the water* to his (18) horses. I feel pain⁴ in every part of my head (*in my whole head*). *Most people* rejoice when⁵ their friends are wealthy. *The other party* manage the affairs of the city.

§ 9. Pronouns continued.

48. a) In the reflexive pronouns (*ἐμαυτοῦ*, &c.)⁶ the *αὐτός* is not *emphatic*. To express 'self' emphatically, *αὐτός* must precede the pronoun, *αὐτὸν σέ*, &c.

49. b) '*Own*' is translated by the *gen.* of the reflexive pronoun (*ἐσαντοῦ*). '*His*' by the *gen.* of *αὐτός*. (So '*their*' by *gen. plur.*)

50. c) *ἐσαντοῦ* is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence.⁷

But the simple *αὐτόν* is often used, or *εἰ* (*οὗ, οἱ, &c.* *σφεῖς, σφᾶς, &c.*)

οὗ is never *simply* reflexive in Attic prose, but is confined to this kind of reflexive meaning. (B.)⁸ The forms *οὗ, εἰ*, occur in *Plato*, but not in the other great Attic prose-writers. (Kr.)

51. a) *ἔθιξε σαντόν*, *accustom yourself.*

b) *ἔρη πάντας τοὺς ἀνθρώπους τὰ σαντόν*, *he said that all men loved⁹ their own things.*

* G. *ἐμαυτοῦ*, *ἴμαυτῆς*,
D. *ἐμαυτῷ*, *ἴμαυτῷ*,
A. *ἐμαυτόν*, *ἴμαυτήν*.

^t Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

^u This passage is misconstrued, and so made incorrect, by the Eng. Translator of Buttmann, p. 325.

^v It is an idiom of our language to use a *past* tense in a sentence beginning with 'that' (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres.* *infin.* must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

c) *τομίζει τοὺς πολίτας ὑπηρετεῖν εἰαυτῷ, he thinks that the citizens serve him.*

d) *στρατηγὸς ἦρ Ξενοκλείδης, πέμπτος αὐτός, Xenocles was their general (himself the fifth =) with four others.*

52. VOCABULARY 9.

Accustom,	<i>εἰθίζω.^w</i>
I am accustomed,	<i>εἰθισμαι or εἰωθα (a perf. 2. from εἴθω: κατὰ τὸ εἰωθός, neut. part. accg. to my, his, &c. custom; as my, his, &c. custom was.)</i>
Love, like, am fond of,	<i>ἀγαπάω: also, with acc. or dat. "I am contented with."</i>
Think, am of opinion,	<i>τομίζω.</i>
Serve, perform service,	<i>ὑπηρετέω.^y</i>
General,	<i>στρατηγός, οῦ, ὁ.</i>
To command (an army),	<i>στρατηγέω.</i>
Third,	<i>τρίτος, η, ον.</i>
Fourth,	<i>τέταρτος, η, ον.</i>
Every body,	<i>πᾶς τις.</i>
I am present, here, &c.,	<i>πάρειμι. (τὰ παρόντα present things, circumstances, or condition.)</i>

*To perform this service, ὑπηρετεῖν τοῦτο.
"these services, ὑπηρετεῖν ταῦτα.*

Exercise 10.

53. Accustom yourself to confer benefits upon¹⁶ the good. Every body loves *his own* things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you

^w From *στρατός* *army*, *ἄγω lead*.

^x Augment. *τ*, *εἰθίζον*, *εἰθίσματι*. It is used in pass.

^y *τέτσις*, *ἱρέτης*, *rower*, properly, *to row for a person, or at his command*.

yourself (48). Philip was their general *with two others*. He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your (18) present condition. Let us not treat those ill who¹ have done good to us. He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a¹² large head. I am accustomed to perform you these services.

§ 10. *Of the Neuter Adjective.*

54. a) In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular*.

55. b) The *neut. article* with a *gen.* case, is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

56. c) Neuter adjectives are used *adverbially*; and generally,

The neut. *sing.* of the *comp.* } serve also for *comp.*
The neut. *plural* of the *sup.* } and *sup.* of the *adv.*

57. d) When an adjective is the *predicate*, it is often in the *neut. singular*, when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

58. e) *πολύς* (*πλέων* or *πλείστων*, *πλεῖστος*), superlatives, and the *adj.* *γῆμαστος** stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (Not *τὸ πολὺ τῆς γῆς*, but *ἡ πολλή*.)

59. a) *εἶπε ταῦτα*, *he said this.*

* *Acc. plur. εῖς* and *εἰς*. G. *οὐς* in later writers.

b) τὰ τῶν θεῶν φέρειν δεῖ, we should bear what comes from the gods.
 c) σοφώτερον ποιεῖς, you act more wisely.
 αἰσχιστα διετέλεσεν, he lived in a most disgraceful way.
 d) ἡ ἀρετή ἐστιν ἐπαινετόν, virtue is praiseworthy.
 e) ἡ πολλὴ τῆς χώρας, the greater part of the country. ὁ ἥμισυς τοῦ χρόνου, half the time.

60. VOCABULARY 10.

We ought, should or must,	δεῖ (oportet).
To bear,	φέρω. ^b
Said,	εἶπον. ^c
To live,	διατελέω, ἔσω (properly <i>finish, go through; βίος</i> or <i>χρόνος</i> understood). ἐπαινετός, ἡ, ὅν.
Praiseworthy,	ἐπαινέω. ^d
To praise,	ἐπαινέω. ^d
To act,	ποιέω.
Forwardness, zeal,	τὸ πρόθυμον (<i>adj.</i> for ἡ πρόθυμία).
Peloponnesus,	Πελοπόννησος, ον, ἡ.

Exercise 11.

61. The others laid waste *half* the country. The other party¹⁹ act more wisely. The rest¹⁹ of the Scythians act more wisely. He spent half his life in a most disgraceful way. The others are doing better. The rest of the citizens are doing very well. The king of the Persians has ravaged the greater part of the

^a δεῖ (—δεῖται, δέη, δεῖν, δέαν), δεῖσεται. Imperf. ἤδει.

^b φέρω, οἴσω, ἐνήνοχα: aor. 1. ἤνεγκα. Pass. ἐνεχθῆσομαι and οἰσθῆσομαι, ἐνήνεγμαι, ἠέχθηη.

^c εἶπον (εἰπέ, &c.) an aor. 2. Also εἶπα aor. 1., of which εἶπατε, εἶπατω, and also εἶπας, are used by Attic writers.

^d —σω (Xen. but generally ἐσμαί,) ἔνεσαι, ἔνεκα, ἔνεθην: but ἔνημα.

* By 56 the *compar.* and *superl.* of *good* must here be used.

Peloponnesus. Wisdom is praiseworthy (57. *d*). The son of Sophroniscus^{*} said *this* (54. *a*). Let us bear *what comes from the gods*. The son of Philip will command (the army) *with three others*.[†] Accustom yourself to bear what comes from the gods. One ought to like one's own things. A certain man had a hen. Eagles[‡] have a[§] very beautiful head.

§ 11. *Subject and Predicate.*

62. *a)* The *nom. neut. plur.* generally has the verb in the *singular*; but often not *b)* when *persons* or *living creatures* are spoken of.

c) The verb 'to be' is often omitted.

64. *a)* τὰ ζῶα τρέχει, *the animals run.* τῶν ὄντων τὰ μὲν ἐστιν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν, *of existing things some are in our power, and others are not in our power.*

b) τοσάδε ἔθνη ἐστρατευόν, *so many nations went on the expedition.*

c) τὰ τῶν φίλων κοινά, *the property of friends is common.*

65. VOCABULARY 11.

Animal,	ζῶον, ον, τό.
Run,	τρέχω ^f (δραμ).
In a person's power,	ἐπί with the dat. of the person (ἐπί ἐμοί, in my power; ἐπί ἐμοῦ, in my time; ἐπί τοῦ πατρός, in my father's time).
So many,	τόσος, τοσόσδε, τοσοῦτος.
Nation,	ἔθνος, εος, τό.
Go on an expedition,	στρατεύω.

^f τρέχω, δραμοῦμαι, δεδράμηκα, ἔδραμον.

Existing things, things, that are, or (54, a) what is,	<i>τά ὅντα</i> (part. from <i>εἰμί</i> . <i>τῷ</i> <i>ὅντι</i> , in reality, really.)
To go away,	<i>ἀπεῖμι.^b</i>
Now (= already, at once, without waiting any longer),	<i>ηδη.</i>

(Words after which the omission of the copula ('is' 'are' &c.), is very common.)

Ready,	<i>ετοῖμος</i> , ^b η, ον.
Disappeared, vanished,	<i>φρονδός</i> , ⁱ η, ον.
(It is) time,	<i>ώρα.</i>
Easy,	<i>ἡλάδιος</i> (neut. of <i>ἡλάδιος</i>).
Hard, difficult,	<i>χαλεπόν</i> (neut. of <i>χαλεπός</i>).
Worthy,	<i>ἀξιος</i> , α, ον.
Possible,	<i>δυνατός</i> , ή, ον,
Impossible,	<i>ἀδύνατος</i> , ος ον.
Necessity,	<i>ἀνάγκη</i> (= it is necessary).
Lawful,	<i>θέμις</i> , <i>θέμιδος</i> , ή (= fas).

&c., &c.

Exercise 12.

66. These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It is now time to go away. They are ready to do this. The judge is worthy of death (*gen.*) The boys have disappeared; ^k the father has disappeared. Many nations will go on the expedition. It is easy to the wise, to bear *what comes from the gods*.²⁵ It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son^o of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods. It is hard to deceive the wise.

^a *εἰμι* has a *fut.* meaning, and is more common in this sense than *ἔλεσσομαι*, *fut.* of *ἴρωμαι*. In the *moods* it is used as *pres.* or *fut.* (B.)

^b Afterwards *τροιμος*.

ⁱ From *πρό*, *βός*: only found in *nom.* of all numbers.

^k Begin with *adj.* *Have*, *has*, are not to be translated.

§ 12. *On the Moods.*

67. a. 1) *The moods of the aorist do not refer to past time*, and are therefore rendered by the *present* in English.

2) The moods of the aorist express *momentary¹* actions; those of the present, *continued* ones.

3) But the *participle* of the aorist *does* refer to past time. *neorá,* *having fallen.*

68. a) *μή* when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.^m

[In doing the exercises, consider (1) whether a *single definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present, (2) if you use the *present*, you must also use the *imperative*; if the *aorist*, the *subjunctive*.]

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person.

69. ~~☞~~ *The optative is the regular attendant of the historical tenses.* Hence,

70. b) The *relatives* and *particles* (except the compounds of *ἄν*; see 77, 89), which take the *subjunctive*, after the *present* and *future*, take the *optative* after the *historicalⁿ* tenses.

The *optative* is thus, in fact, the *subjunctive* of the *historical tenses*, answering to the *imperfect* and *pluperf.* of the Latin subjunctive.

71. c) So the particles and pronouns, which go with the indicative *in direct*,^o take the optative *in oblique*^p narration.

¹ *Momentary* is here used in a somewhat loose way, to express *single definite* actions, not contemplated as *continuing*.

^m *μή* with *imperative present* tells a man to *leave off* what he has already begun: *μή* with *aor. subj.*, tells him *not to begin* the action. (H.) This is a *consequence* of the distinction pointed out, not a *new* distinction.

ⁿ i. e. *Imperf.*, *aorists*, and *pluperf.*

^o *Oblique narration* (*sermo obliquus*) is when the *opinions, assertions*,

72. a) μὴ κλέπτε, *do not steal* (forbids stealing *generally*).

μὴ κλέψῃς, *do not steal* (forbids stealing in a *particular instance*).

b) { πάρειμι, ἵνα ἴδω, *I am here to see.*

{ παρῆν, ἵνα ἴδοιμι, *I was there to see.*

{ οὐκ ἔχω (or οὐκ οἴδα), ὅποι τράπωμαι, *I don't know which way to turn myself.*

{ οὐκ εἰχο (or οὐκ ἤδειν), ὅποι τραποίμην, *I did not know which way to turn myself.*

c) ηρετο, εἰ οὗτος ἔχοι, *he asked if it were so.*

ἔλεξε μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἤγνερ
ὅρφην, *he told me that the road led to the city which I saw.*

73. VOCABULARY 12.

Steal,

κλέπτω.

Theft,

κλοπή, ἥς, ἥ.

Know,

οἶδα.^a

Whither,

ποῖ; (in dependent questions ὅποι.)

tions, &c., of *another* are related in the *third person*. "He said that he thought, &c."—"He said, 'I think,' &c." would be in *direct narration* (*sermo rectus*).

P In *dependent* (or *indirect*) *questions*, the *regular rule* is to use,

not πώσος; ποῖος; πηλίκος;

(*quantus?*) (*qualis?*) *how old or big?*

but ὅποσος, ὅποῖος, ὅπηλίκος.

So not ποτέ; ποῦ; πῶς; πόθεν; πῇ;

when? whither? where? how? whence? how? whither?

but ὅποτε, ὅποι, ὅπου, ὅπως, ὅπόθεν, ὅπη.

So, also, not τις, but δοτις. But the *direct interrogatives* are very often used in *indirect questions*, as: ήρώτα με τις εἶναι, *he asked me who I was.*

^a Properly a *perf.* from εἰδω, *see.* *I have perceived—I know.*

οἶδα, ισθι, εἰδεῖν, εἰδὼ, εἰδέναι, εἰδώς.

Plup. ἤδειν. Fust. εἰσημα (εἰδῆσω).

Perf οἶδα, οἰσθα, οἶδε | ιστον, ιστον | ισμεν, ιστε, ισδοι.

Plup. S. ἤδειν, Att. ἤδη (from ἤδεια).

ἡδεις, commonly ἤδεισθα, Att. ἤδησθα.

ἡδει, Att. ἤδειν, and ἤδη.

P. ἤδειμεν and ἤσμεν.

ἡδειτε, ἤστε.

ἡδεισαν, ἤσαν.

Turn,	τρέπω (Mid. <i>turn myself</i>).
To ask,	ηρόμην, aor. 2: (ἐρωτάω used for the other tenses.)
Road,	ὁδός, οῦ, ἡ.
Lead (of a road),	φέρω.
See,	οράω.
To be so,	οὗτοις ἔχειν (to have <i>them-selves</i> so.)
To be found or brought in guilty,	ἀλῶναι* (with <i>gen.</i>)
Battle,	μάχη, ης, ἡ.
Fight,	μαχομαι, ἐσομαι, οῦμαι, ημαι.
That, in order that,	ἵνα (= ut.)
That, after verbs of <i>telling</i> &c., for Latin <i>accus.</i> with <i>infinitive</i> ,	ὅτι, (with <i>indic.</i> unless the <i>optative</i> is required by 71. The <i>acc.</i> with <i>infin.</i> also occurs. See 91. b.)

For what is *ἴχω* sometimes used? (*to know: so 'non habeo quo me vertam'*) What are *strengthening particles*, and with what words are they often used? (*γε, at least; πέρ, very; δή, now*. They are frequently used with *relatives*.)

Exercise 13.

74. I am here *to see* the battle. I was here *to see* the battle. Do not pursue *what is disgraceful*.¹⁸ The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led¹ to Athens. Do not deceive your father (of a *particular* instance of deceit). The Persian was found guilty of murder. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenocles commanded them

* The tenses supplied from the roots ἔπ, εἰδ: ἔρχω, δημοιαί, ἐώρακα, ἴώραμαι (ὤμμαι), ὠφθην. *Imp.* ἐώρων. For *aor.* εἶδον, εἶδε, &c. and εἶδόμην, εἶδε, &c.

* ἀλίσκομαι (*am taken or caught*), ἀλώσομαι, ἐάλωκα. *Aor.* ἐάλων (ἢλων), ἀλοίην, ἀλώ (ὦς, &c.), ἀλώναι, ἀλόνς.

The *a* is *long* in the augmented, *short* in the unaugmented forms.

* See note on 51. b.

with two others.⁸¹ Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether (*εἰ*) these things were so.

§ 13. *The Moods continued.*

On εἰ and ἢν. Conditional Propositions.

Introductory remarks on *ἄν*.

75. This particle (of which Hermann considers the real meaning to be *by chance, perhaps; but Hartung, else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

76. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it often refers to an *implied condition*.

77. It coalesces with several particles, so as to form one word with them.

Thus with *εἰ*, *ὅτε*, *ἐπειδή*
 it forms *ἴαν*, *ἢν*, *ἄν*, *ὅταν*, *ἐπειδάν*.

78. The *ἄν* = *ἴαν*, *εἰ ἄν*, *regularly* begins the sentence, and is thus distinguished from the simple *ἄν*, which *must have some words before it*.

79. *εἰ* (like our ‘if’) has the two meanings of *if** and *whether*: it goes with the *indic.* or *optative*; but not, in good writers, with the *subjunctive*.—(See example in 72. c.)

80. a) *Possibility* without any expression of *uncertainty*; *εἰ* with *indic.* in both clauses.

* See 334.

b) Uncertainty with the prospect of decision; *ἴαν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.

c) Uncertainty without any such accessory notion: *εἰ* with the *optative* in the conditional clause, and *ἄν* with the optative in the consequent clause.

d) Impossibility, or belief that the thing is not so: *εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *ἄν*, with *imperf.* or *aorist indic.* in the consequent clause.

1) The imperfect is used for *present* time, or when the time is quite *indefinite*.

2) If both condition and consequence refer to *past* time, the *aorist* must be used, at least in the *consequent* clause; unless the consequence is to be represented as *continuing*.

3) The condition may refer to past, and the consequence to *present* time.

εἰ ἐπιστέην, οὐκ ἀνήψωσον, if I had (then) been persuaded, I should not (now) be out of health.

81. a) { *εἰ ἔφρόντησε καὶ ἤστραψε, if it has thundered it has also lightened.*
 { *εἰ τι ἔχεις, δός, if you have any thing, give it.*

b) *ἐάν τι ἔχωμεν, δώσουμεν, if we have any thing, we will give it.*

c) *εἴ τις ταῦτα πράττοι, μέγα μὲν ἄν ὡφελήσεις, if any one should do this, he would do me a great service.*

d) *εἴ τι εἶχεν, ἐδίδον ἄν, if he had any thing, he would give it.
 εἴ τι ἔσχεν, ἐδώκεν ἄν, if he had had any thing, he would have given it.*

82. VOCABULARY 13.

To benefit, to do a service, ὁφελέω.

Hurt, injure, βλάπτω.

Kill, put to death, ἀποκτείνω.

* It is implied, that he *has not* any thing.

Speak the truth,	ἀληθεύω.
Mina,	μνᾶ, μνᾶς, ἡ.
Talent,	τάλαντον, ου, τό.
Not only—but also,	οὐχ ὅτι—ἄλλὰ καὶ.
Even,	καὶ.
Not even,	οὐδέ.

☞ Obs. ὥφελεῖν, βλάπτειν, &c. take besides acc. of person, an adj. in the acc. neut. plur., where we should use adverbs; *very, more, &c.* μεγάλα, μεγάλη, μείζω, τὰ μέγιστα.

Exercise 14.

83. If I have any thing,²⁶ I will give it. If you were to do this, you would confer the greatest benefit upon me (c). If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do (c) this, he would do the greatest²⁸ injury to the state. If you speak the truth (i. e. if *what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit²⁸ upon all the citizens. If this be so,²⁷ I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see *not only* the city, *but also* the whole²⁹ country. If the citizens were wise, they would have killed not only Xenoclides, but also Philip. If you *should be found guilty*²⁷ of murder, the citizens will put you to death.

§ 14. *The Moods continued.*

84. a) The optative with *ἂν* is equivalent to our *may, might, would, should, &c.*

▼ Such a verb as '*I do not say*' is understood: I saw, *not that* my son, *but also &c.* = I saw (*I do not say*) that (*I saw*) my son, *but also, &c.*

It properly refers (as our *would*, &c.) to a condition supposed. Thus in (86*. a), 'I would gladly see it,' if it were possible; in (86*. b) 'one could not,' &c. if one were to look.

85. b) The optative with *ἄν* is often translated by the *future*.

The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence the optative with *ἄν* is used of the most positive assertions.

86. c. d. e.) *ἄν* gives to the *infinitive* and the *participle* the same force that it gives to the *optative*.

Thus (as in 86*. d) the *infin.* gets the force of an *infin. future*.^w

This is the common way of expressing the future after verbs of *hoping thinking, trusting, praying, knowing, confessing, &c.*, when it is dependent on a *condition expressed or implied*.

Of a *positive unconditional expectation, &c.* the infinitive without *ἄν* is to be used; the *future*, if future time is to be strongly marked; if not, the *aor. or present*, according as the action is *momentary or continued*. (K.)

86*. a) *ἡδέως ἄν θεασαί μην ταῦτα, I would gladly see this, or, I should like to see this.* *ἄνθρωπον ἀναιδέστερον οὐκ ἄν τις εὑροι, a man, or, one could not find a more shameless fellow.*

b) *οὐκ ἄν φεύγοις, you will not escape.*

c) *πόσον ἄν σει εὑρεῖν τὰ σὰ κτήματα πωλούμενα; how much do you think your possessions would fetch (literally, find) if they were sold?*

d) *οὐκ ἔστιν ἔτελος ἄνδρα ἄν δυνηθῆναι ποτε ἀπαντά ταῦτα πρᾶξαι, it is not possible that one man should ever be able to do all this.*

e) *τὰλλας σιωπῶ, πόλλας ἄν ἔχω εἰπεῖν, I hold my tongue about the rest, though I should have much to say.* *αἰτεῖ μισθὸν, ως περιγενόμε-*

^w γράφειν ἄν=scripturum esse.

γεγραφέναι ἄν=scripturum fuisse.

γράψαι ἄν=(a) scripturum fuisse, or

as pres. (b) scripturum esse.

γράψειν ἄν=scripturum fore. (K.)

γράψειν ἄν is proved, I think, to be correct by Hartung, against Porson, Hermann, &c. Kühner and Roest both agree with Hartung.

For τὰ ἄλλα.

νος ἀντ τῶν πολεμίων, he asks for pay on the plea that he could then conquer his enemies.

87. VOCABULARY 14.

‘Would (or should) like to’ (how translated?)	ἡδέως, [†] gladly. (ἡδιστ̄ ἀντ; should like extremely; ηδῖον ἀν; ἢ, I would rather than.)
See, behold,	θεάομαι.
Shameless,	ἀναιδής, ἡς, ἐς.
Shamelessness, impudence,	ἀγαίδεια, [‡] ας, ἡ.
Find; (of things sold) fetch,	εὑρίσκω. [§]
Possession,	κτῆμα, [¶] ατος, τό.
Acquire, get,	κτάομαι, (perf. κέκτημαι = I possess.)
Sell,	πωλέω.
Can, am able,	δύναμαι. [◦]
How is ‘it is possible’ sometimes expressed?	by ἔστιν.
One,	εἷς, μία, ἐν. G. ἐνός, μίας, &c.
Hold my tongue about,	σιωπάω, (with fut. mid.)
Ask for: <i>in mid.</i> ask for myself,	αἰτέω.
Pay,	μισθός, οῦ, δ.
Conquer, get the better of,	περιγγυομαι, (with gen. See 15, note l.)

[†] Literally ‘as thus being-like-to-conquer.’

^γ From ήδύς, sweet. Adverbs in ως are formed by adding ως to the root; καλ-ός, καλώς. ταχ-ός, ταχέ-ως, ταχέ-ως.

[‡] The termination *α* becomes *αι* when derived from adjectives in *ης*, by contraction with the *ε* of the root; *δναιδής*, *δναιδέ-ος*, *δναιδεῖα*. The *α* is then shortened, and the accent thrown back to the *last syllable but two*. *α* is an inseparable particle, meaning ‘not’ in compound words. It generally takes *ν* before a vowel: *α, not, αἰδ*, the root of words denoting reverence, respect, shame, &c.

[§] εὑρίσκω, εὑρίσω, εὑρηκα, εὑρημαι. εὑρον, εὑρδμην, εὑρέθην. Verb adj. εὑρετός.

[¶] See 8. note *a*.

[◦] δύναμαι, δνι ἕσομαι, δεδύνημαι, ηδύνηθην. (2 sing. δύνασαι.)

Escape from,	φεύγω, (acc. fut. mid.)
Black,	μέλας, αιγα, αγ.
Flatterer,	χόλαξ, ακος, δ.
Flatter,	χολακεύω.
Ever, at any time,	ποτέ, ^d
Just,	δίκαιος, α, ον.
Faithful,	πιστός, ή, όν.
How much,	πόσον, (neut.)
Think,	οἴομαι. ^e
Hope,	ἐλπίζω.

Exercise 15.

88. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you^f for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (72, note) his possessions would fetch, if sold? I will ask for three talents, *on the plea that I shall then conquer* (86*. e) all my enemies. I hope that you will be able to do all this (86*. d).

*§ 15. The Moods continued.**89. a) The compounds of ἀν (ἐάν, ὅταν, ἐπειδάν, &c.).*

^d πότε; interrog. when?

^e οἴομαι and οἴμαι (2 sing. οἴει), οἱστομαι, φήθην. Imperf. ὠδυην, φημην.

^f See 123, and 124. a.

77) *regularly* take the *subjunctive*. The same rule applies to *relatives* with *ἄν*.

90. b) When they come into connection with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (*εἰ*, *ότε*, *ἐπειδή*—*ὅς*, *ὅστις*, *ὅσσος*, &c.) take their place with the *optative* (69).

90*. c. d. e) When these compounds of *ἄν*, and relatives with *ἄν*, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect* (*futurum exactum*).

91. a) *παρέσσομαι εάν τι δέηται* (60,*), *I will come to you* (or, *be with you*), if *I am wanted*.

b) *ἔφη παρέσσεσθαι, εἴ τι δέοις* or *δεήσοις*, *he said that he would come, if he were wanted*.

c) *τότε δὴ, ὅταν ἀ χρή ποιῆσις, εὐτυχεῖς*, *then only are you prosperous, when you do what you ought*. *τότε δὴ, ὅταν ἀ χρή ποιήσῃς, εὐτυχήσεις*, *then only will you be prosperous, when you have done what you ought* (tum demum, quum officia tua expleveris, felix eris).

d) *ἐπειδὰν ἄπαντα ἀ κούσητε, κρίνατε*, *when (or after) you have heard all, decide*.

e) *διαφθερεῖ δὲ τι ἀν λάβῃ*, *he will destroy whatever he takes or lays hold of* (*ceperit*).

92. VOCABULARY 15.

At all,

τι, (neut. of *τίς*).

Also,

καὶ.

One ought,

χρή.

If there is any need, or occasion.

εάν τι δέηται, or *εἴ τι δέοις*.

Am prosperous, or fortunate; prosper,

εὐτυχέω.

^a *τι*=at all. *τάν τι δέηται*, if it should be at all necessary.

^b Then truly (and not before)=then only.

ⁱ *χρή* (*oporet*)—*χρεῖν*, *χρῆ*, *χρῆναι*, part. neut. (*τὸ*) *χρέων*. Imperf. *ἐχρῆντο* or *χρῶντο* (not, *ἐχρόντο*): fut. *χρήσεται*.

^k Properly, 'when you shall have done' but in English a *future* action, that is to precede another *future* action, is generally put in the *present* or *perfect* tense. We do not, that is, mark that it is *now* future, but consider ourselves as removed by the 'when,' &c. to the time of its happening.

Fortune,	<i>τύχη</i> , <i>ης</i> , <i>ἡ</i> .
Hear,	<i>ἀκούω</i> . ¹
Judge, decide,	<i>κρίνω</i> .
When,	<i>ὅτε</i> . ^m
Then,	<i>τότε</i> .
When?	<i>πότε</i> ;
Destroy,	<i>διαφθείρω</i> . ⁿ
Take,	<i>λαμβάνω</i> . ^o
Whosoever, whatsoever,	<i>ὅστις</i> . ^p
When, after,	<i>ἐπειδή</i> , or with <i>ἄν</i> , <i>ἐπειδάν</i> .

(*παρεῖναι*, to be present (here or there), is often used of being present to assist; where we should use 'come to you,' or 'be with you.')

Exercise 16.

Ex. 1. When the consequent verb is in the fut., how is 'if' translated? with what mood?—81. b.

93. He says that he will come, if he is wanted (91. b). If we do what we ought, we shall be happy. If the citizens were to do^q what they ought, they would be prosperous. If the citizens had done what they ought (*imperf.*), they would be prosperous (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (*thus*) be able to deceive the gods also. I am glad that the enemy are destroyed.^r If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he were wanted.

¹ *Fut.* *δικούομαι* (but *aor.* 1. *ἡκούσα*), *δικίοα*, *ἡκούσματι*.

^m *ὅταν* when the subj. should be used with *ἄν*.

ⁿ *διαφθείρω*, *διαφθερῶ*, *διέφθαρκα*.

^o *λαμβάνω*, *λήψωμαι*, *εἴληφα*. *Ἐλαβον*.

^p The neut. of *ὅστις* has sometimes a mark like a comma (called *diastole* or *hypodiastole*) after the *o*, to distinguish it from *ὅτι*, that. (*ὅτι.*)

§ 16. *The Moods continued.*

94. a) The *optative* is used of what *happened often*, when the time spoken of is *past*.

1) For *pres.* or future time, the relatives with *δι-* and compounds of *δι-* could be used.

2) To relatives *δι-* gives in this way the force of our *ever*. δις *δι-*
 (= quicunque, si quis) *whoever, any man who*; in plur. *all who*.

95. a) *ὑπερῷον^a εἰχεν ὁ πότε ἐν ἀστει τιαρρίβοι· he had an upper chamber whenever he stayed in town.*

b) *ἐπαρρέει δόξειεν αὐτῷ, he did what (in each case) seemed good to him.*

c) *οὐσ (μὲν) ἵδοι εὐτάκτως καὶ σιωπῇ ιόντας, ἐπήγειει· he used to praise those whom (at any time) he saw marching in good order and in silence.*

96. VOCABULARY 16.

Upper chamber,

ὑπερῷον, ον, τό.

Whenever,

ὅποτε.

Stay (in a town),

τιαρρίβω.

It seems good,

*δοκεῖ (= videtur, videntur,
α δοκεῖ μοι, what seems
good to me, what I please
or choose to do).*

In good order,

εὐτάκτως.

Rank,

τάξις, εις, τη.

^a *ὑπερῶν*, adj. understand *οἰκημα*. *ὑπερώος*, ὡς from *ὑπέρ*, *ας πατρώος*, ὡς from *πατήρ*. (P.)

^r *δοτη* is used of *Athens* as we use 'town' of London.

^s *τιαρρίβειν*, to rub (or wear) away, *χρόνον, βίον* (*conterere tempus, terere vitam*). Without acc. to *linger, stay, &c.*

^t The imperfect of an habitual action; translated by 'used to,' &c.
See 2. Obs.

^u *δοκέω* (*seem and also think*), *δόξω, δέδογμαι* (*visus sum*), *aor. 1. Εδοξα*. (The 3 sing. *δοκεῖ, imperf. ἔδοκει, δόξει, ἔδοξε(ν), δέδοκται*).

^v *τάσσω*, real root *ταγ*. Hence *ταγ-σις=τάξις*. Nouns in *σις, σια,*

Order, arrange,	<i>τάσσω</i> , <i>ξω</i> .
Dining-room,	<i>ἀνάγεων</i> , ^w <i>ω</i> , <i>τό</i> .
March (of a single soldier),	<i>εἵμι</i> . ^x
Silence,	<i>σιωπή</i> , <i>ης</i> , <i>η</i> .
Horse-soldier,	<i>ἵππευς</i> , <i>εως</i> , <i>ο</i> (<i>plur. cavalry</i>).
To charge an enemy,	<i>ἐλαύνειν εἰς</i> (with <i>acc.</i> , sometimes, <i>εἰπί</i>).

Exercise 17.

 What is the *fut.* of *τραυνέω*?—60, note d.

97. He had a dining-room whenever he stayed in town. The judge had an upper chamber whenever he stayed in town. I praise all whom I see (94. 1) acting well. The judge praised all whom he saw acting well. I will do whatever (94. 1) I please.^{ss} Whenever he took any city, he used to kill all the citizens. When I have taken^{ss} the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. *I should like to see*^{ss} cavalry charging the enemy.

§ 17. On the Moods.

98. The subjunctive is used in *doubting* questions either alone, or after *βούλει*, *θέλεις* (*do you wish?*).

So also after *οὐκ ἔχω* (or *οὐδὲ*: 72. b), and *διορῶ* (*εω*) *I am at a loss*,

from verbs, denote regularly the *abstract* notion of the verb. Hence *τάξις*=the *putting in order*; but also, *order, a place assigned, &c.*

^w = *ἀνάγειν* from *ἄνω*, *γῆ*, *earth, ground*.

^x *εἵμι, ἴδο*, (not to be confounded with *εἴμι, sum*).

ἴωτρῶ (άω) *ask* ζητῶ (έω) *seek*. (Optat. after the historical tenses, 72. b.)

99. a) βούλειν οὖν σκοπῶ μεν ; *do you, wish then, that we should consider (the question)?*
 b) πόθεν βούλει ἀρξωματι ; *what do you wish me to begin with?*
 c) τί ποιῶ ; *what shall I do? what am I to do?*
 ποῖ τράπωμαι ; *whither shall I turn myself?*
 d) εἰπω οὖν σοι τὸ αἴτιον ; *shall I then tell you the cause?*
 e) νῦν ἀκούσω αὐθις— ; *shall I now hear again—?*

100. VOCABULARY 17.

Wish,	βούλομαι, θέλω or ἔθελω.
Consider, examine,	σκοπέω.
Whence.	πόθεν.
Begin,	ἀρχομαι,
Cause,	αἴτιον, ^b ον, τό.
Again,	αὖθις.
Then (<i>of inference</i>),	οὖν.
Am at a loss,	ἀπορέω. ^c
Seek,	ζητέω.

(ἀφ' ίμῶν, διδοῦσσι, &c. δρέπαμενος^d (*having begun with you =*) and *you among the first; and you as much as any body.*)

^a 2. sing. of βούλομαι, which with ἀπορημαι and οἴομαι always make ει in 2. sing. pres. (δύεται, οἴεται).

^b The subjunctive used in this way (subjunctivus dubitativus or deliberativus) must not be mistaken for the future.

^c θέλω (the most general expression for wishing) denotes particularly that kind of wish in which there lies a *purpose* or *design*: consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*. βούλομαι, on the other hand, is confined to that kind of *willingness* or *wishing*, in which the *wish* and *inclination towards a thing* are either the only thing contained in the expression, or are at least intended to be marked particularly. Hence it expresses a *readiness* and *willingness to submit to* what does not exactly depend upon oneself.—(Butt. *Lexilogus*, Eng. Trans. 194.)

^d Properly *adj.*

• From ^a, *not*, πέρος, *passage, outlet*.

^d The δρέπαμενος must be in the case of whatever it refers to.

Exercise 18.

Ex. After what tenses must the *opt.* be used in dependent sentences?

101. What shall I say? Do you wish, then, (that) we should go away? What shall we do? Do you wish, then, that we should tell you the cause? Do you wish that I should hold-my-tongue-about this? Do you wish, then, that I should begin? All men, *and you as much as any body*, praise this man. This eagle has a¹² black head. They praise *not only*²³ the mother, *but also* the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune*²⁵). You yourself shall hear. I am at a loss what (72, note p) to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves.

§ 18. The Moods continued.

102. a) εἰ τι ἔχοι (or ἔχει), ἐφη δώσειν. } b) εἰ τι ἔχοι, ἐφη δοῦναι ἄν. } c) εἰ τι είλησεν, ἐφη δοῦναι ἄν. } { Compare examples in 81.

103. a) When conditional propositions become dependent on another verb, the *consequent clause* is in the *infinitive*.
b) Instead, therefore, of the *optative with ἄν* (in 81. c) we shall have the *infin.* with *ἄν*.
c) Instead of the *imperfect* or *aorist* with *ἄν* (81. d) we shall have the *present* or *aorist infin.* with *ἄν*.

104. a) Instead of the *indic. future* (81. b) we shall have the *infin. future*; and *εἰ with optative* instead of *ἴαν with subj.*, if in connection with *past time*.

* Also *εἰ τι ἔχει* (or *ἔχει*), *ἴφη δώσειν* *ἄν*. See 86. note w.

105. Thus where we should have had in the *consequent clause*,

ποιήσω, { ποιοῦμ' ἄν, { ποιήσαιμ' ἄν, { πεποιήκοιμ' ἄν,
 { ἐποίοντν ἄν, { ἐποίησα ἄν, { ἐπεποιήκειν ἄν,
we shall have,
ποιήσει, ποιεῖν ἄν, ποιῆσαι ἄν, πεποιηκέναι ἄν.

Exercise 19.

106. He said that, if you were to do this, you would do him the greatest service.²⁰ I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury²¹ to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold (86*. c)? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands.¹² I should extremely like to see²² the wise men *of old*.¹¹ If the Persians *of the present day*¹¹ were wise, they would be doing better. I should wish to be contented with what comes from the gods.¹³

§ 19. οὐ and μή.

107. 1) οὐ denies *independently* and *directly*.

2) μή does not deny independently and directly, but *in reference to something else*; to some *supposed case, condition or purpose*; or in the expression of some *fear, solicitude, or care*.

107* 1) μή is used in all *prohibitions* (see 32. *Obs.*)

2) With all *conditional particles*, εἰ, εἴτε (ἢν, αὐτός),

ὅταν, ἐπειδάν, &c., and with ὅτε, ὅπότε, 'when,' if a condition is implied (111. d).

3) With all particles expressing *intention* or *purpose*; ἵνα, ὅπως, ὡς, &c.

Note.—In the same cases the compounds of μή will be used when required.

108. But οὐ is used with ὅτι, ως (*that*): and also with ἐπεί, ἐπειδή (*when, after*, and as *causal conjunctions, as, since*), because they relate to *actual facts*.

109. a. b.) οὐ is also (*generally*) used when the *opinions, &c.* of another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertion in *form*.

110. c) In *negative propositions, positive pronouns and adverbs* should be translated into Greek by the corresponding *negative forms*.

Hence the particles for *neither—nor* are to be used for *either—or* after a negative; and *no, nobody, nowhere*, for *any, anybody, anywhere, &c.* (See note † "Questions on the Syntax, § 19.)

111. a) οὐκ ἔθέλειν φησίν, *he says that he does not choose.*
 b) ηρμῖζει οὐ καλὸν εἶναι, *he thinks that it is not honorable.*
 c) οὐ δύναται οὐ τ' εὖ λέγειν, οὐ τ' εὖ πουεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*
 d) οὐκ ἴξην εἰσελθεῖν παρὰ τὸν στρατηγόν, ὅπότε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.* (Here a *condition* is implied: *if he was not at leisure at that time.*)

112. VOCABULARY 18.

Nobody,

Not a single person,

οὐδείς, μηδείς, -μία, -έν.

οὐδὲ εἰς, μηδὲ εἰς.

[†] Of θέλω, θελω (see 100, note a), the former is the common prose form: θέλω, —θσω, —ηκα.

No longer,	οὐκέτει, μηκέτε ^ε
Not even,	οὐδέ, μηδέ.
Neither, nor,	οὔτε—οὔτε: μήτε—μήτε.
Neither, nor yet,	οὔτε—οὔδε: μήτε—μηδέ.
Both, and,	καί—καί, or τέ—καί.
Unless,	εἰ μή.
Go into,	εἰσέρχομαι.
Go away,	ἀπέρχομαι. ^b
Company (= intercourse with),	όμιλία, ας, ἡ.
Bid, order,	κελεύω.
One is allowed (<i>licet</i>),	δέξεσται.
To be at leisure,	σχολάζω.
Leisure,	σχολή (σχολῆ, <i>slowly</i> : with a verb = <i>am slow to do a thing, &c.</i>)

OBS. *τέ—καί* is very often used, where we should only use 'and.'—The notions are thus brought into closer connection, and the *τέ* prepares us for the coming *καί*.

Exercise 20.

1. When should *μὴ κλέπτε* be used? when *μὴ κλέψῃς*? 72.

113. I will go away (65, note g), that I may not see the battle. Let us no longer pursue *what is disgraceful*.^a He told me, that the road did not lead to Athens (108). Do not think, that the citizens serve you. If you do not do what you ought (91. c), you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly from the company of the good. He said that, unless the citizens performed him this service^{ss}, he would lay waste the rest^{ts} of the country. I shall be slow to do that.^{ss}

^a *Τέ* is *yet, still*; with negatives, *any longer*.

^{ss} *Ιρχομαι*, *ἐλέσσομαι*, *ἐλήνθιμα*, (*ἥλυθον*) *ἥλθος*. See 65. note g.

§ 20. *Verbs in τέος.*

114. These verbs are formed both from *trans.* and *intrans.* verbs: and also from *mid. (deponent)* verbs, since they are sometimes used in a passive meaning.

115. a) They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come.

116. a) When used in the *neuter* (with the agent in the *dat.* omitted), they are equivalent to the participle in *dus* used in the same way, and express: ‘*one must, ought*,’ &c.; ‘*we, you, &c. must, ought*,’ &c.; or, ‘*is to be*,’ &c.

117. b) When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the dative. Here, too, they exactly agree with the participle in *dus*.

118. Two peculiarities in Attic Greek deserve notice:

1. The *neut. plur.* is used as well as the *neut. sing.*
2. The *agent* is sometimes put in the *accus.* as well as the *object*.

119. c) When a verb has two constructions with different meanings, the verbal adjective sometimes has both: thus *πειστέον* with *accus.* has the meaning of *persuade* (*πείθειν τινά*); with the *dat.* that of to *obey* (*πείθεσθαιⁱ τινι*).

120. a) G. ἐπιθυμητόν ἐστὶ τῆς ἀρετῆς, *we, you, &c.* should desire *virtue*.

D. ἐπιχειρητόν ἐστὶ τῷ ἔργῳ, *we, you, &c.* should set about *the work*.

A. κολαστέον ἐστὶ τὸν παιδα, *we, you, &c.* should punish *the boy*.

b) ἀσκητέον ἐστί σοι τὴν ἀρετήν, } *you should cultivate virtue*
ἀσκητέα ἐστί σοι ή ἀρετή, } *tue.*

ⁱ Perf. 2. (or mid.) *πεποιθα*, *I trust, or feel sure: I am persuaded.*

c) πειστέον ἐστὶν αὐτόν, we must persuade him.
 πειστέον ἐστὶν αὐτῷ, we must obey him.

N. B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

121. VOCABULARY 19.

To practise, exercise, cultivate.

ἀσκέω.

Desire

ἐπι-θυμέω (gen. from ἐπί, on, θυμός, *mind, passion*).
 ἐπι-χειρέω, (dat. from ἐπί, χείρ).

Set about, take in hand,

ἔργον, ον, τό.

Work, task, production,

γονεύς, ἔως, ὅ.

Parent,

παιράομαι, (verb. adj. παιρᾶτέος).

Attempt, endeavour, try,

δάσω^k (verb. adj. ἀστέος).

Permit, suffer,

κολάζω, (fut. -άσσομαι).

Restrain by punishment,

punish, chastise,

βοηθέω^l (dat.).

Run or fly to the assistance

of, assist in the defence of,

Oss. These verbs should be formed from *aor. 1 pass.*^m by rejecting the *augment*, turning θήν into $\tau\acute{e}os$, and therefore the preceding *aspirate* (if there is one) into its mute (i. e. πτ, πτ, for φθ, χθ).

Form verbals from διάκω pursue, φένγω fly from, ὠφελέω benefit.

Exercise 21.

122. The great work must be set about. We must not shun the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*), when there is any occasion. We must fly-to-the-assistance of

^k Augment i..

^l From βοή cry, θέω run.

^m For if the *aor. 1.* has a different vowel, &c. from *perf. pass.*, the *verbal adj.* follows it, and not the *perf.*

our country. We must set about the task of chastising¹⁴ the boy. If the slave had done this, it would²⁶ be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us, that if this were so,²⁷ we ought to set about the task. We must punish *not only*²⁸ my boy, *but also* my brother's.²⁹ Parents¹⁵ and poets¹⁶ love their own productions. He said that virtue should be cultivated by all. Whoever (*ὅστις ἄν,* 94. 2) *is*²² caught, shall be punished. We must not be slow²⁵ to obey our parents.

§ 21. Double Accusative.

123. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.

- 124. a) Θηβαῖονς χρήματα ἔτησαν, ^p they asked the Thebans for money.
- b) οὐ σε ἀποκρύψω ταῦτα, I will not hide this from you.
- c) τοὺς πολεμίους τὴν ταῦν ἀπεστεղκαμεν, we have deprived the enemy of their ship.
- d) διδάσκονται τοὺς παῖδας σωφροσύνην, they teach the boys modesty (moderation or self-restraint.)
- e) τὸν παῖδα ἐξέδυσε τὸν χιτῶνα, he stript the boy of his tunic.

125. VOCABULARY 20.

Thebans,
Money,

Θηβαῖοι, οἱ.
χρῆματα, τά (pl. of χρῆμα).

* The art. must be repeated before 'poets,' or the meaning would be 'those who are parents and poets:' in other words, both attributes would be spoken of the same subject.

* From χράμαι (see 8, note a). It is only in the plur. that it means *money*, etc. Properly, *a thing used*.

P *αιρεῖσθαι* in the mid. (*sibi aliquid expetere*) does not take two accusatives, but one acc. and *ταρά*, or one noun and an *infn.* (Poppe.)

Hide,	κρύπτω, ^a ἀπο-κρύπτω.
Ship,	ναῦς, ^b νεώς, ἥ.
Deprive of,	ἀποστερέω.
Take away from,	ἀφ-αιρέω. ^c
Teach,	διδάσκω. ^c
Modesty, moderation, self-restraint,	σωφροσύνη, ^d ης, ἥ.
To be wise, (i. e. prudent), or in one's right mind,	σωφρονέω.
To be mad,	μαινομαι. ^e
Die,	θνήσκω, ^f ἀποθνήσκω.
Mortal,	θνητός, ἥ, ὁ.
Immortal,	ἀθάνατος, ος ον.
Strip, or take off,	ἐκδύω, ^g { in mid. "on or off
Put on,	ἐνδύω, { myself."
Tunic,	χιτών, ^h ωνος, ὁ.
Misfortune,	δυσπρᾶγία, ας, ἥ.

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But for,	εἰ μὴ διά (acc.)
All but,	ὅσον οὐ (i. e. just as much as not).

^a In *aor.* 2. this verb has β for *charact.*^b ναῦς, νεώς, νητ, ναῦν, — νῆες, νεῶν, ναυτί, ναῦς. These are the forms as used in Attic Greek.^c αἴρεω (ἥσω, &c.c.), εἰλον, γρέθην.^d διδάσκω, διδάξω, -ομαι, δεδίδαχα. Act. *I teach.* Mid. *I have (them taught).*^e Σωφροσύνη . . . quam soleo equidem quum temperantiam tum moderationem appellare, nonnunquam etiam modestiam. (Cic.) —σύνη, abstract nouns from adj. in ων (especially) and others. σώφρων (from σω; salvus, φρήν mens), *moderate, temperate, —prudent.*^f μαίνομαι, μανοῦμαι, μέμνωνa (with meaning of *pres.*), *aor.* έμάνην.^g θνήσκω, θανοῦμαι, τέθηκα, θάνατον. The *perf* and *aor.* = *I am dead.*^h δῶ, *go into*, and also *make to go into*, —*sink, enclose.* Act. *fut.* and *aor.* with the trans. meaning. Mid. δέομαι, (δέομαι, έδεσάμην) *enclose myself* = *put on* (a garment). Ιδνν (δέθι—δέναι, δένει) has also this meaning. Hence ινόω, *put on*: ικδνω, *put off, strip* (with *fut.* and *aor.*); both of *another*: mid. of *myself*.ⁱ And under-garment with sleeves, over which a mantle was worn out of doors.

Outside, without,	$\ddot{\epsilon}\omega$ (<i>gen.</i>) $\tau\alpha\ddot{\epsilon}\omega$, external, outward things.
External,	$\dot{o}\ddot{\epsilon}\omega$ (27).
Within,	$\ddot{\epsilon}\delta\sigma\sigma$ (also, <i>in doors, at home</i> ; $\ddot{\epsilon}\delta\sigma\sigma$ $\chi\alpha\tau\alpha\lambda\alpha\beta\epsilon\sigma$, to find a man in, or at home).

Exercise 22.

¶ What is the *literal English* of $\epsilon i\mu\eta\delta\alpha$?

126. I will put on my tunic. Do not hide your misfortunes from me. We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died³⁷ *but for* the dog. Let us not fly from the *all but present* war. I will put his tunic on the boy. If the enemy do this,³⁸ we will deprive them of their ship. I should have died³⁹ *but for* my faithful slave. This man has strip me of my tunic. If you do not perform me this service,⁴⁰ I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils.

§ 22. *The Accusative after Passive and Neuter Verbs.*

127. The *accus.* of the *active* becomes the *nom.* of the *pass.*

128. a) If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

129. b) The *dat.* of the active sometimes becomes

the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative (*ἐπιτρέπειν, πιστεύειν τινί τι*).

130. *d)* Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in *ρέιν γάλα*) of one that *restricts* the general notion of the verb to a particular instance.

e) Here the ordinary *accus.* of the object is found together with this *limiting accusative*.

131. *a)* ἀφαιρεθεὶς τὴν ἀρχήν, *having had his government taken from him.*

b) ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν, *Socrates is entrusted with the arbitration; πεπιστευμένος τοῦτο, this is entrusted to me, or I am entrusted with this.*

c) ἐκκοπεὶς τὸν ὄφαλον μούσ, *having had his eyes knocked out.*

d) ρέιν γάλα, *to flow with milk; ζῆν βίον, to live a life; κινδυνεύειν κίνδυνον, to brave a danger; πόλεμον πολεμεῖν, to wage a war; ὑπνον κοιμᾶσθαι, to sleep a sleep.*

e) ἐνίκησε τὸν βαρβάρον τὴν εἰν Μαραθῶνι μάχην, *he conquered the barbarians in the battle of Marathon.*

132. VOCABULARY 21.

To commit, confide, or entrust to,

ἐπιτρέπω.†

Entrust to,

πιστεύω (also with *dat.* only, to trust a person).

Arbitration,

δίαιτα, ης, ἡ.

Faith,

πίστις, εως, ἡ.

Disbelieve, disobey (a person or law),

ἀπιστέω (dat.)

* 125, note 8.

† *ἴγώ πιστεύομαι (ἴητο τίνος), I am trusted, confided in, or believed.*

‡ *ζάω, χράομαι, πεινάω, διψάω (live, use, hunger, thirst), contract *ae* into *η* (not *a*). ζῶ, ζῆς, &c.*

† For the distinction between these words, see Index under 'entrust to.'

Law,	νόμος, ου, ὁ.
Cut out, knock out,	ἐκ-κόπτω.
Cut to pieces,	κατα-κόπτω.
Government, magistracy,	ἀρχή, ἡς, ἡ (also, <i>beginning</i> : acc. ἀρχῆ, or τὸν ἀρχῆ, used adverbially for <i>at all</i> , or <i>ever</i> , after negatives, when an <i>action</i> is spoken of).
Danger,	κίνδυνος, ου, ὁ.
Brave, incur, expose one-self to a danger,	κινδυνεύειν κίνδυνον.
Eye,	ὁφθαλμός, οῦ, ὁ.
To sleep,	κοιμάσθαι (aor. -θην).
Sleep,	ὕπνος, ου, ὁ.
Fountain,	πηγή, ἡς, ἡ.
Flow,	φέω. ^a
Flows with a full or strong stream,	πολὺς φεῖ, (the adj. being in the case and gender of its noun).
Honey,	μέλι, ιτος, τό.
Conquer,	νικάω.
Victory,	νίκη, ης, ἡ.
Barbarian, (i. e. one who is not a Greek),	βάρβαρος, ου, ὁ.
To hold a magistracy or office.	ἄρχειν ἀρχήν.
Milk,	γάλα, γάλακτος, τό (R. γαλακτός).
River,	ποταμός, οῦ, ὁ.

Exercise 23.

133. I have had the arbitration entrusted to me. He said, that he had had the arbitration entrusted to him (72. c). The eagle has had its eyes knocked out. The foun-

^a μέω, μήσθαι, μήσηκα; aor. μέψεν (*flowed*); (μέψεσα and μέσθαι, not Attic).

tains flow with milk and honey. If the fountains flow both with milk and honey, we shall become rich.²⁴ If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able (86*. b) to disbelieve your mother. The rivers are flowing with a strong stream. The thing has *all but*²⁵ been done. I should have killed you, *but for*²⁶ your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes.²⁷ Let us try to bear *what comes from the gods*.²⁸ We must try²⁹ to bear *what fortune sends*.²⁸ He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether (72. c) the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

§ 23. *The Accusative continued.*

134. a) The accus. is used after nouns and adjectives where *κατά*, *as to*, might be *supposed* understood.

It thus *limits* the preceding word to a particular *part, circumstance, &c.*

135. b) The accus. of a *neut. pronoun* or any general expression, is often used in this way after verbs that would govern a *substantive* in another case.

136. c) The accusative is used to express *duration of time*, and the *distance* of one place from another.

137. a) *καλὸς τὸ σῶμα*, *beautiful in person*. *Σωκράτης τοῦ οὐνοματῆς*,^d *Socrates by name*. *πλήγτομαι τῇ κεφαλῇ*, *I am struck on the head*. *πάντα εὐδαιμονεῖ*, *he is happy in all respects*.

^d = τὸ οὐνοματῆς.

b) τί χρῶμαι αὐτῷ; *what use shall I make of it?*
what am I to do with it? οὐκ οἶδα ὅτι σοι
 χρῶμαι, *I don't know what use to make of*
you; I don't know what to do with you.

c) πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας,
three whole months. τὰ πολλά, *mostly, (for)*
most of his time. ἀπέχει δέκα σταδίους, *it is*
ten stadia off.

d. τοὐναντίον, ¹ *on the contrary.* τὸ λεγόμενον, *as*
the saying is.

138. VOCABULARY 22.

Whole,	ὅλος, η, ον.
Body, person,	σῶμα, ατος, τό.
Month,	μήν, μηνός, ὥ.
Name,	ὄνομα, ατος, τό.
To strike,	πλήσσω (<i>Att. πλήττω</i> : used by the Attics only in <i>perf. act.</i> and in the <i>pass.</i> For other tenses <i>πατάσσω, ξω</i> , is used.)
Unjust,	ἀδικος, ος ον.
Do injustice to, injure,	ἀδικέω (<i>acc.</i> of person and also of <i>thing</i> .)
Injustice,	ἀδικία, ας, ἡ (<i>ἀδικεῖν ἀδικίαν</i> , to commit an injury).
Staff,	φάρδος, ον, ἡ.
Insult,	ὑβριζω (<i>acc.</i> : <i>ὑβριζειν εἰς τινα</i> , to act insolently to- wards).
Insult, insolence,	ὑβρις, εως, ἡ.
Reverence,	αἰδέομαι, ἐσομαι, <i>et aor. 1.</i>
Run away from,	ἀποδιδράσκω ^ε (<i>acc.</i>)

* The *subj.* used as in 99. c. expresses more *doubt* as to what *is to be done than the fut.*

¹ = τὸ ἵναντίον.

ε διδράσκω, δράσομαι, δέδράκα. Ιδραν (*δρᾶθι, δραίην, δρῶ* (*ἥς, &c.*) *δρᾶναι, δράς*).

To have no fear of, to be without fear of,	<i>θαῤῥέω</i> (acc.)
Mild, gentle, Disposition,	<i>πρᾶος</i> , ^h <i>πραεῖα</i> , <i>πρᾶον</i> .
To be distant from,	<i>ἡθος</i> , <i>εος</i> , <i>τό</i> .
	<i>ἀπέχω</i> (mid. abstain from: <i>gen.</i>)
Use, do with, Stadium,	<i>χράομαι</i> (dat.) <i>στάδιος</i> or <i>στάδιον</i> .

Exercise 24.

 Why is *δοτης* used in 137. b? 72, note p.

139. The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him?³⁸ A certain philosopher, Socrates by name, was there, *to see* the man. Accustom yourself to have-no-fear-of death. I am not without fear of the king of the Persians. I have been struck on my head.⁴¹ He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do³⁸ what is just,¹⁸ and abstainⁱ from what is unjust. The city is three stadia off. Let us avoid insolence. we must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those whoⁱ manage the affairs of the state.

^h *πρᾶος* B. (*πρᾶος* P. R. K.) takes *all fem.* and *neut. plur.* as if from *πρᾶθ*, *πραεῖα*, n. pl. *πραῖα*. Plur. mas. *πρᾶοι*, *πραεῖς*: G. *πραῖων*: D. *πρᾶοις*, *πραεῖσι*(*v*): A. *πρᾶον*, *πραεῖς*.

ⁱ The verbal adj. from *ἀπέχεσθαι* is *ἀφεκτίος*, a word not found in Passow's Lexicon, but used by Xenophon. It, of course, governs the *gen.*

§ 24. *The Genitive.*

Oss. The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of* (B.)

140. a) Partitives, numerals, superlatives, &c. govern the genitive.

141. b) The genitive is used with adverbs of *time* and *place*.

142. d) The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances, &c.* as we should express by 'of.'

Oss. 1. b) Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like 'once a day,' &c., where 'a' is equivalent to 'each.'

Oss. 2. c) The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The *gen.* is also used alone, or after interjections, as an exclamation.

143. a) *οἱ φρόνιμοι τῶν ἀνθρώπων, sensible persons.* οὐδεὶς Ἐλλήνων, *none of the Greeks.*
ἡ μεγίστη τῶν νόσων, the greatest of diseases.

b) *τρὶς τῆς ἡμέρας, three times a day.* ποῦ γῆς; *in what part of the world?* πόρρω τῆς ἡλικίας, *far advanced in years.*

c) *ἔδωκά σοι τῷ χρημάτῳ, I gave you (some) of my money.* πίνειν ὕδατος, *to drink some water.* ἔσθίειν κρεῶν, *to eat some meat* (of a particular time: with the *accusative* the meaning would be to do it habitually).

d) *στέφανος ὑακίνθων, a crown of hyacinths.* δένδρον πολλῷ ἔτῶν, *a tree many years old.* ἦν γὰρ ἡξιώματος μεγάλον, *for he was of great consideration.*

e) *διαρράζουσι τὰ ἐμὰ τοῦ κακοδαιμονος, they are*

*plundering my property, wretched man
that I am! τῆς ἀναιδείας, what impudence!*

144. VOCABULARY 23.

Sensible, prudent,	φρόνιμος, ος ον.
Greek,	Ἐλλην, ηρος, ὁ.
Greece,	Ἐλλάς, ἀδος, ἡ.
To what place? whither?	ποῖ;
Where?	ποῦ;
Far, far on,	πόδρῳ.
A person's age,	ἡλικία, ας, ἡ.
To drink,	πίνω. ^k
To eat,	ἐσθίω. ^l
Flesh, meat,	κρέας τό.
Crown,	στέφανος, ον, ὁ.
Tree,	δευδρον, ^m ον, τό.
Year,	ἔτος, εος (ους), τό.
Consideration, reputation,	ἀξίωμα, υτος, τό.
Violet,	ἰών (Ἴών) ον, τό.
Lily,	κρίνον, ον, τό.
Golden,	χρύσεος, χρυσοῦς. ⁿ
Place on.	ἐπι-τίθημι (dat.)
Worthless, despicable,	φαῦλος, η, ον.
Arrive,	ἀφικνέομαι. ^o
To be given,	δοτέος (from ἐδόθην, δίδωμι.)
Plunder,	διαρράξω (fut. mid.)
Wretched, unfortunate,	κακοδαιμων, ον, ον.
Alas,	φεῦ: οίμοι.

^k πίνω, (irreg. fut.) πίομαι, πέπωκα, πέπομαι. ἔπιον, ἐπόθην.

^l ἐσθλω (from ἐδω), (irreg. fut.) ἐδομαι, ἐδήδοκα, ἐδήδεσμαι. ἐφαγον (from root φαγ), ἡδεσθην.

^m G. ας, ως, &c.

ⁿ δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δενδρέοις from another Ionic form).

^o κρίνον has in plur. a collateral form κρινέα, D. κρίνεσι, as if from κρίνος, Π.

^P χρνσεος, οθς, χρνση, η, χρνσεον, οθν.

χρνσεον, οθ, χρνσης, ης, χρνσεον, οθ.

χρνσέω, ϕ, χρνση, η, χρνσέω, ϕ, &c.

^q ικνέομαι, ιζομαι, ίγμαι, ικδηνη.

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Till late in the day,
Willingly at least,
So to say, to speak gener-
ally,

$\muέχοι πόρρω τῆς ημέρας.$
 $\epsilonκῶν εἰναι$ ^r
 $\omegaς ἐπος εἰπεῖν$ ^r (showing
that a general assertion is
not *absolutely* true.)

Exercise 25.

145. I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate *worthless persons*.⁴⁷ I will be with you three times every year. If he were not (*a person*) of great consideration,⁴⁸ the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown (71). If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us hear whatever the gods please⁴⁹ (90*). All men, *so to say*, admire rich men. No Grecian will do this, *at least willingly*. I will not drink *any* of the wine, at least willingly. I will give *some* of the flesh to this eagle. My property was plundered, *wretched man that I am!* Alas, what injustice! Alas for my possessions! Let us fly from the greatest of diseases, shamelessness.

§ 25. *The Genitive continued.*146. a) *Verbal adjectives with a transitive meaning*

* Such short phrases with the *infin.* are inserted in the sentence:
 $\thetaειν δὴ εκοῦσα εἶναι οὐκ απολείπεται ή ψυχή.$ See 151. a.

govern the genitive. That is, the object of the verb stands in the *gen.* after the verbal adjective.

146*. b) Words relating to *plenty, want, value, &c.,* govern the genitive.

147. c) Verbs relating to the *senses,* except *sight,* govern the genitive.

Obs. *δικοῖς,* *hear,* generally takes a *gen.* of the sound, and an *acc.* of the person producing it: but in neither case without exception.

148. e. f) The genitive is often used where we may supply '*in respect to*' in English.

In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

The genitive so used may often be *supposed* governed by *τινά,* *on account of.* It is very frequently used in this way after words compounded with a *privative.*

149. a) *πρακτικὸς τῶν καλῶν, apt to perform (or, in the habit of performing) honorable actions.*

b) *μεστόν ἐστι τὸ ζῆν φροντίδων, life is full of cares.* *ἄξιος τιμῆς, worthy of honour.* *δεῖσθαι χρημάτων, to want money;* also *δεῖσθαι τινος* (*gen. of person*), *to beseech a person.*

c) *δέειν μύρων, to smell of perfumes.* *ἀπτεσθαι τεκροῦ, to touch a corpse.* *ἀκούειν παιδίου κλαίοντος, to hear a child crying.*

τοὺς δούλους ἔγενε τῆς ἐλευθερίας, he allowed his slaves to taste of liberty.

ἄγενστος τῆς ἐλευθερίας, one who has never tasted of liberty.

d) *ἔχεσθαι τινος, to cling to, or be next to.* *σωτηρίας ᔁχεσθαι, to provide (carefully and anxiously) for one's safety.*

e) *ἄπαις ἀρρένων παιδῶν, without male offspring.* *ἐγγύτατα αὐτῷ εἰμι γένοντος, I am very nearly related to him* (literally, *very near to him with respect to birth*). *δασὺς δένδρων, thick with trees; thickly planted with trees.*

f) *εὑδαιμονίζω σε τοῦ τρόπον, I think you hap-*

py in your disposition. οἰκτείω σε τοῦ πάθους, *I pity you on account of your affliction.*

150. VOCABULARY 24.

Apt to do or perform ; in the habit of doing or performing,	πρακτικός, ἡ, ὁ.
Apt, or fit to govern,	ἀρχικός, ἡ, ὁ.
To govern,	ἄρχω (gen.)
To smell of, (i. e. emit a smell).	δέζω. ^t
Ointment, perfume,	μύρον, ον, τό.
Touch,	ἅπτομαι.
Corpse,	τεκρός, οῦ, ὁ (adj. "dead").
Free,	ἐλευθερος, α, ον.
Freedom, liberty,	ἐλευθερία, ας, ἡ.
Hear,	ἀκούω.
Child,	παιδίον, ον, τό.
Cry,	κλαίω. ^v
Give to taste, allow to taste,	γεύω.
One who has not tasted,	ἄγενστος, ος ον.
Childless,	ἄπαις (one termin. G. ἄπαιδος).
Male,	ἄρρην, *ην, εν.
Near,	ἔγγις (gen.)
Race, family, birth,	γένος, εος, τό.
Thick, crowded,	δασύς, εια, ν.
Think or pronounce happy.	εὐδαιμονίω.

* *ικός*, appended to verbal roots, denotes *fitness to do* what the verb expresses. Appended to the root of substantives, it has the same latitude of meaning as *ιος* (20, note n.).

^t δέζω, δέζησω, δέδωδα (with meaning of pres.)

^u ἀκούω, ἀκούσομαι, ἀκήκοα, ἤκουσμαι, ἤκουσα.

^v —ιον the principal termination of *diminutives*: παῖς, παιδίον. Those that form a *dactyl* are *paroxytone*; the rest *proparoxytone*.

^w κλαίω (κλαίσομαι, κλαίσοῦμαι); but *aor.* ξκλαίσα. Att. κλάω (d).

^x In old Att. ἔρσην.

Disposition,	<i>τρόπος</i> , ^y <i>ον</i> , ó.
Pity,	<i>οἰκτείρω</i> .
Suffering, affliction,	<i>πάθος</i> , <i>εος</i> (<i>ονς</i>) <i>τό</i> (plur. “the passions”).
Worthy,	<i>ἄξιος</i> , <i>α</i> , <i>ον</i> .
Honour,	<i>τιμή</i> , <i>ῆς</i> , <i>ή</i> .
Want, beseech,	<i>δέομαι</i> (- <i>ησομαι</i> , - <i>ήθην</i>).
Full of,	<i>μεστός</i> , <i>ή</i> , <i>όν</i> .
Life,	<i>τὸ ζῆν</i> .
Cares,	<i>φροντίδες</i> , <i>αι</i> (pl. of <i>φροντίς</i>).
Not at all,	<i>οὐδέν</i> , <i>μηδέν</i> , often followed by <i>τι</i> : <i>οὐδέν τι</i> , &c.
Who in the world?	<i>τίς ποτε</i> ;*

What is the *verbal adj.* in *τέος* from *εὐδαιμονίζω*? *εὐδαιμονιστέος*.

What is the meaning of *ἴχεσθαι* with *gen.*? 149. d.

Exercise 26.

151. I asked whether (72. c) the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates (149. e). He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not *willingly* touch a corpse.* I asked the boy whether he thought life full of cares. What in the world am I to do with him (137. b)?

* *τρόπος* from *τρίπω*, *to turn*; as we say, *a man's turn of mind*.

N. B. Nouns in *ον*, from verbal roots, generally change *e* of the root into *o*.

* *νωρ* (enclitic), *at any time*; used with interrogatives, it expresses surprise.

* *ἴκανος εἶναι* is confined to negative sentences.

Exercise 27.

152. Who *in the world* admires these things? Who in the world is this? If these things *are so*, let us carefully provide for our safety. Let us speak what¹ comes next (149. *d*) to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenocrides will be general with three others.²¹ Let us rule over our passions. We must set about²² the task of ruling over our passions. He told me that he was one-who-had-never-tasted-of liberty. Let us cling to our liberty. He told me that the whole²³ country was thickly planted with trees. The judge is most worthy of honour. What *in the world* shall we do with the boy?

§ 26. *The Genitive continued.*

153. *a)* Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.*: govern the *gen.*

b) Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the *genitive*; but not without many exceptions.

154. VOCABULARY 25.

(Verbs governing the *genitive*: the transitive ones with *accus.* also, of course.)

To free from,

ἀπαλλάσσω (*γ*) also, "to come out of an affair," "come off" "get off" *ἐκ*, *ἀπό*. Mid. "take oneself off." Aor. 2. pass. with *mid.* meaning.

Exclude from,	<i>εἰργω</i> . ^b
Make to cease,	<i>παύω</i> (<i>mid.</i> "cease").
Leave off, desist from,	<i>λήγω</i> .
Miss, err,	<i>ἀμαρτάνω</i> ^c (also <i>to sin, εἰσ</i> <i>or περί</i> with accus. <i>against.</i>)
Differ,	<i>διαφέρω</i> (60, note b).
Way,	<i>όδός, οῦ, ἡ.</i>
Chase, hunting,	<i>θήρα, ας, ἡ.</i>
Sea,	<i>θάλασσα, ης, ἡ.</i>
Disease,	<i>νόσος, ον, ἡ.</i>
Physician,	<i>ἰατρός, οῦ, ὁ.</i>
With impunity,	<i>χαιρων</i> (<i>part.</i> literally "re- joicing").
Toil, labour,	<i>πόνος, ον, ὁ</i> (also "trouble").
Market-place,	<i>ἀγορά, ἀς, ἡ.</i>
Heavy-armed soldier, <i>Hop-</i> <i>lite,</i>	<i>οπλίτης, ον, ὁ.</i>

Exercise 28.

155. Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here *to exclude* (72. b) the Grecian^d Hoplites from the market-place. Speaking¹⁴ fast is a different thing (*differs*) from speaking well. A good king does not *at all*^f differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned^e against the state, will not escape with impunity.

^b In Attic Greek, *εἰργω* is *excludo*, *εἰργω* *includo*. (B.)

^c *ἀμαρτάνω*, *ἀμαρτήσωμαι*, *ἡμαρτῆκα*. *ἡμάρτον*.

^d *Of the Greeks.*

^e *οὐδὲν τι*, not *δρχήν*: for 'at all' does not here refer to an *action*.

The boy is desisting from the chase. If I had known this, I would not have tried *at all^{b4}* to persuade him.

§ 27. *The Genitive continued.*

156. VOCABULARY 26.

Verbs governing the genitive.

Remember,	μέμνημαι. ^a
Forget,	ἐπιλανθάνομαι. ^b
Care for, have any regard for,	κήδομαι.
Hold cheap,	ὁλιγωρέω.
Despise,	καταφρονέω.
Spare,	φείδομαι.
Desiré,	ἐπιθυμέω.
Desire,	ἐπιθυμία, ας, ἡ.
Aim at,	στοχάζομαι.
Master,	κρατέω.
Overcome,	περιγίγνομαι.
Get the better of, surpass,	περίειμι.
Accuse, charge,	κατηγορέω (pass. "to be laid to the charge of").
Condemn,	καταγιγγώσκω. ^c
Impiety,	ἀσέβεια, ας, ἡ (<i>impious, ἀσεβῆς</i> ; 87, note z).

^a The *third (paulo post) fut.* is the *fut.* used for verbs that have a *perf.* of the *pass.* form with the meaning of a *present*: as μέμνημαι, μεμνήσομαι.

^b λανθάνω, λήσω, λεληθα. Ελαθον. Mid. λανθάνομαι, λήσομαι, λελησμαι. Ελαθθην.

^c γιγνώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι. Αοτ. ἔγνων. (ἔγνων, γνῶθι, γνοίην, γνῶ, γνῶναι, γνοῖς).

Obs. κατηγορέω may have *acc.* of the *charge or crime, gen.* of the person: or, if no crime is mentioned, *gen.* of *person*. καταγιγγώσκω has *acc.* of the *charge, or punishment; gen.* of *person*. In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the *person* remain.

Piety,	<i>εὐσέβεια, ας, ἡ</i> (<i>pious, εὐσέβης</i>).
Banishment,	<i>φυγή, ἥς, ἡ</i> .
Former,	<i>ὁ πρίν</i> (26).
Folly,	<i>μωρία, ας, ἡ</i> .
Laughter,	<i>γέλως, ωτος, ὁ</i> .
I at least, I for my part,	<i>ἔγωγε.</i>
Far (= much, greatly),	<i>πολύ.</i>
Forefather, ancestor,	<i>πρόγονος, ον, ὁ</i> .

Exercise 29.

156. What is the usual opt. of contracted verbs? *οἶην, φῆν.*

157. I remember my *former*¹¹ troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death (156, note g). Do not aim at producing¹⁴ laughter. The men of the present day¹¹ have forgotten the virtue of their ancestors. Much injustice is laid to the charge of Xenoclydes. The father of Xenoclydes was found guilty²⁷ of impiety. Most persons desire money. Let us master our desires. Do not desire the property¹⁰ of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits¹⁶ upon them.

Exercise 30.

158. They have condemned Sophroniscus to banishment (156, note g). He accuses the others of folly. If you had done this,²⁶ I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any man did this, the prudent would accuse him of folly. I think you happy on account of your piety (149. f). This boy

far surpasses his brother in virtue (*dat.*) Alas what folly!¹⁵⁰ These things happened in the time of¹⁵¹ our forefathers. He said, that to be prosperous was not in our (own) power.¹⁵²

§ 28. *The Genitive continued.*

159. *a. b)* After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

160. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161. *d. e)* A noun of *time* is put in the *gen.* in answer to the questions *when?* and *since*, or *within what time?*

If the point of time is defined by a *numeral adjective*, the *time when* is put in the *dative*: it stands however in the *gen.* with the *former*, *the same*, *each*, &c.

162. *f. g)* The *gen.* expresses the part *by which* a person *leads*, *takes*, or *gets hold of* any thing.

162*. *a)* δραχμῆς ἀγοράζειν τι, *to buy something for a drachma.*

b) πλεῖστον τοῦτο τιμῶμαι, *I value this at a very high price (very highly).*

c) τρεῖς μνᾶς κατέθηκε τοῦτον προς τὸν ἵππον, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, *he exacts the money (or payment) for this.*

d) νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συχνοῦ, *for a considerable time.*

e) πολλῶν ἡμερῶν οὐ μεμελέτηται, *I have not practised for many days.*

f) λαβεῖν (generally λαβέσθαι) ποδός, *to take*

^b πολὺς, πλείων or πλέων, πλεῖστος.

(*a person*) by the foot. *ἄγειρ χειρός, to lead by the hand.*

ὅν λύκον τῶν ὥτων κρατῶ, I get hold of the wolf by the ears.

h) τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, this is not the part of a wise man.

i) οὐ πάντος εἰναι, not to be a thing that every body can do. ἐαυτοῦ εἰναι, to be one's own master.

163. VOCABULARY 27.

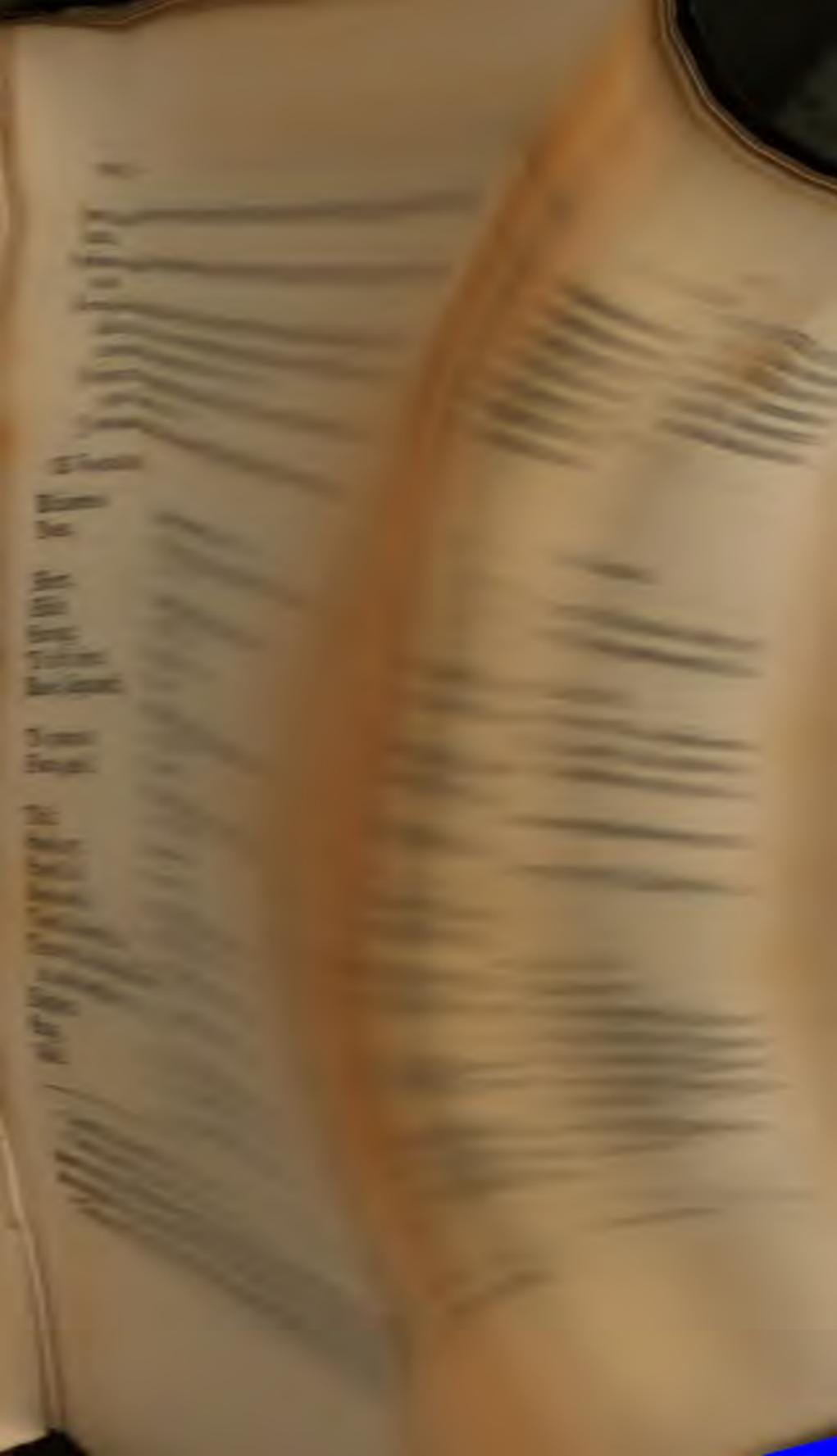
Purchase, buy,	ἀγοράζω ¹ (<i>properly</i> "am in the market-place," <i>ἀγορά</i>).
Drachma,	δραχμή, ἡς, ἡ.
To value,	τιμάομαι.
Mina,	μινᾶ, ἄς, ἡ.
Lay down,	κατατίθημι.
To exact, to exact payment,	πράττεσθαι.
Considerable, long(of time.)	συχνός, ἡ, ὁ (prop. "continuous").
To practice,	μελετάω.
To take hold of,	λαβέσθαι (92, note ^o).
To get hold of,	κρατέω (prop. "to master").
Equestrian exercises.	τὰ ἵππικά.

Exercise 31.

164. The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase²⁹ this for three minæ. It is the part of a good man

¹ (a) The *being* or *having* what the root denotes, is expressed by verbs *ἴω*, *ἴω*, *ἴω*, *ώσω*, (*ώττω*), *ἴζω*, *ἴζω*. (b) The *making* a thing *into*, or *furnishing* it with what the root denotes, is expressed by verbs in *ἴω*, *ἴζω*, *ΐνω*, (*ΐ*), *ΐνω*.

²⁹ Obs. These meanings are not invariably observed; e. g. those in *ἴζω* are set down as belonging to both classes. The least subject to change are those in *ἴω*, *ἴω*, *ΐω*. (R.)



168. a) μεῖζων ἐμοῦ, *taller (greater) than I.*
 b) καλλίτον ἐμοῦ ἥδεις, *you sing better (more beautifully) than I (do).*
 c) δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο, *they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*
 d) μείζων ἡ κατὰ δάκρυα πεπονθέναι, *to have suffered afflictions too great for tears.*
 νεκρὸς μείζων ἡ κατ' ἄνθρωπον, ^a *a corpse of superhuman size.*
 ὅπλα πλέων ἡ κατὰ τὸν τεκρούς, *more arms than could have been expected from the number of the dead (quam pro numero).*
 e) νεώτεροι εἰσιν ἡ ὥστε εἰδέναι οἶων πατέρων ἐπεργηταί, *they are too young to know what fathers they have lost.*

168*. VOCABULARY 28.

Sing,	ἄδω. ^o
Sing better,	καλλίτον ἥδειν.
Powerful,	δυνατός, ἡ, ὁν.
Tear,	δάκρυνον, ον, τό.
Suffer,	πάσχω. ^p
Arms,	ὅπλα. ^q
Young,	νέος, ἡ, ὁν.
Deprive,	στερέω : ^r ἀποστερέω.
Dance,	χορεύω.
Master, teacher,	διδάσκαλος, ον, δ.

^o So in *superl. δεινότατος σαντοῦ ἥσθα.*

^p Literally, *greater than in proportion to (or according to) man.*

^q ἥδω (*dēdō*), *fut. ἥσουμαι, but aor. ἥσα.*

^r πάσχω, *πέισομαι, πέπονθα.* *ἴπαθον.*

^q Properly, *instruments or tools of any kind.*

This verb is most common in the *pass.* form, with *fut. mid.*, in the sense, *am deprived of* :—*στεροῦμαι, στερήσομαι, ἐστέρημαι.* *ἐστερήθην, &c.* —*ἀποστερέω* (124, c) is more common than *στερέω*. [*στερίσκω* is the common form of the pres. act.: *στέρωμαι* of the pres. pass.]

Pupil,

 $\mu\alpha\theta\eta\tau\eta\varsigma$, οὐ, δ.

Words that go with comparatives to mark the degree of excess or defect.

Still,

 $\tilde{\epsilon}\tau\iota.$

Much,

 $\pi\omega\lambda\tilde{\varphi}.$

Little, a little,

 $\grave{\delta}\lambda\tilde{\gamma}\varphi.$

The—the

 $\tilde{\delta}\sigma\varphi$ — $\tau\omega\sigma\omega\tilde{\nu}\varphi$ (*quanto tanto*).

Exercise 32.

169. The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful *than ever* (168. c). The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears (167. d). More arms were taken than could have been expected from the number of the dead (167. d). He told me, that the corpse was of a super-human size. If I had practised, I should have sung better than my mother. If you do this, you will become more powerful than ever. If they *were* to do^{as} this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever (102). He said that, if they had done this, they would have become more powerful than ever. He is too wise (167. e) to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died *but for*^{as} the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought^{as} to be desired. The boy is still taller than his father. The girl is a little taller than

* Sometimes the acc. is used; $\mu\acute{e}\gamma\alpha$, πολύ, &c.

† Imperf. because the meaning is, 'I should now be a better singer.'

her mother. The daughter sings much better than her mother. *The more they have, the more they desire.*

§ 30. Comparison continued.

170. a) Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*.

For adverbs it is often convenient, as in the example, to use a substantive.

171. b) *ώς* and *ὅτι* (like the Latin *quam*) are used to strengthen superlatives. (So also *ὅπως*, *ἥτις*, &c.)

172. d. e) *εἴ τις καὶ ἄλλος* (*si quis alius*), and *εἰς ἀνήρ* (*unus omnium maxime*), have the force of superlatives.

(*εἰς γε ἀνὴρ ὅν* is also used.)

173. f) *περιττός* (*exceeding, over and above*), and adjectives in *-πλάσιος* (*-fold*), govern the genitive from their *comparative* meaning.

174. a) *ταχύτερα ἢ σοφώτερα* (*Herod.*), *with more haste than wisdom.*

b) *ώς τάχιστα, as quickly as possible.* *σιγῇ ώς ἀνυστὸν προσήσας, they came up as silently as possible.* *ὅτι μέγιστος, as great as possible.*

c) *ὅσους ἡδύντατο πλείστους ἀθροίσας, having collected as many men as he possibly could.*

d) *καίπερ, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαινας τὴν τρίχα, though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years).*

e) *τοὺς ἀγωνιζομένους πλεῖστα εἰς ἀνὴρ δυνάμενος ὥφελεῖν, being able to be of more service*

* *Οτι, διτι πλείστους ἀθροίσας.*

to the contending parties, than any other individual.

f) περιττὰ τῶν ἀρκούντων *more than enough* (of money, &c.) πολλαπλάσιοι ἡμῶν αὐτῶν, *many times as numerous as ourselves.*

175. VOCABULARY 29.

Silently,	σιγῇ.
To come on, come up,	πρός-ειμι.
As many as,	ὅσοι.
Most,	πλεῖστοι.
Feasible,	ἀνυστός, ος ὁν (fr. ἀνύτειν, <i>to perform</i>).
Although,	καίπερ.
For your years,	πρὸς τὰ ἔτη.
Hair,	θριξ, τριχός, ἥ.
Collect,	ἀθροίζω.
To be enough or sufficient,	ἀρκέω (fut. ἔσω).
Many times as many <i>or</i> much,	πολλαπλάσιοι.
Twice as many,	διπλάσιοι.
Brave,	ἀνδρεῖος, α, ον.
Slow,	βραδύς, εῖα, ύ.
Slowly,	βραδέως.
Gift,	δῶρον, ον, τό.
To give a share of, give some,	μετα-δίδωμι (<i>gen. of thing</i> ; <i>dat. of person</i>).

Exercise 33. *

176. One could not find (86*) a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any

* In doing the exercises of the form : "if any one—it is" (174 d), replace mentally 'it is' by the verb; "if any man practises temperance, it is he"—if any man practises temperance, he practises temperance, i. e. he, if any other man (does), practises temperance.

In those of the form "more than any other single person," replace this form by πλεῖστα εἰς ἀνήρ, or εἰς γε ἀνήρ ὅν.

other man. If you had done this, you would have done more bravely^{*} than wisely. I shall collect as many men as possible (174. c). The Persians came on *as slowly as possible*. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected^{**} as many men as possible, march against Cyrus. The just judge has been of more service to the state than any other single person. The army of the Persians comes on as silently as possible (174. b). If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken *than could have been expected from the (small) number of the dogs*.⁵⁹ One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

§ 31. *The Dative.*

177. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

178. The *dat.* expresses the person *to* or *for* whom a thing is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (*a*) *identity*.

179. *b*) The *instrument* (*c*) the *manner*, and (*d*) the *cause*, are put in the *dative*.

180. *e*) The *definite* time at which a thing is done, is put in the *dative*.

181. *f*) The dative sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in *τιος*, *τός*.

182. *a*) *τὰ αὐτὰ πάσχω σοι*, *I suffer the same as you.*

* Comparative sing. by rule 56; not plur. as in example.

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος, *Theseus who lived about the same time as Hercules.*

- b) πατάσσειν δάβδῳ, *to beat with a stick.*
- c) δρόμῳ παρῆλθεν, *he came running* (literally, *at a running pace*). μεγάλῃ σπουδῇ, *in great haste.*
- d) φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering from (or ill of) a disease.* ἀλγεῖν τινι, *to be pained at a thing.*
- e) τῇ τρίτῃ ἡμέρᾳ, *on the third day.*
- f) ταῦτα λέλεκται ἡμῖν, *these things have been said by us.*

183. VOCABULARY 30.

To live about the same time, to be contemporary with.

κατὰ τὸν αὐτὸν χρόνον γενέσθαι.

Fear,

φόβος, ου, ὁ.

Running, a running pace,

δρόμος, ου, ὁ.

To be suffering, or ill of a disease,

κάμνω (καμοῦμαι, κάκμηκα, ἔκαμπον).

On the next day,

τῇ ὑστεραιά.

Heavy, severe,

βαρύς, εῖα, ν.

Thales,

Θαλῆς.^x

Solon,

Σόλων, ωνος, ὁ.

Why?

τί; or διὰ τί;

Haste,

σπουδή, ἥς, ἥ. -

Hercules,

Ἡρακλῆς, εος (ους) ὁ.

Staff, stick,

φάρδος, ου, ἥ.

Verbs that govern the dative.

Associate with, keep company with,

ομιλέω.

Follow,

ἴπομαι.^x

^x Θαλῆς, G. Θαλέω, D. Θαλῆ, A. Θαλῆν. (ητος, ητι, ητα, later.)

^y Voc. Ἡράκλεις. The voc. ὁ Ἡράκλεις occurs only in this exclamation.

* ἐπομαι, ξψομαι. Imperf. εἰπόμην, aor. έσπόμην.

Envy, grudge,	φθορέω ^a (φθόνος, envy).
To meet, fall in with,	ἐπινηγάνω. ^b
Blame,	μέμφομαι.
Find fault with, rebuke,	ἐπιτιμάω.
Scold, rail at, speak calumniously of,	λοιδορέομαι (λοιδορέω takes the accus.)
Accuse of, charge with, blame,	ἐγκαλέω.
Plot against,	ἐπιβουλεύω.
Fight with,	μάχομαι.
Contend or dispute with,	ἐρίξω.
Contention, strife,	ἔρις, ιδος, ἡ (acc. ἔριδα et ἔριν).
Am angry with,	ὀργίζομαι.
Am in a passion or rage,	χαλεπαίνω.
Like,	ὅμοιος, α, or.

OBS. Verbs of *reproaching*, &c. take acc. of the *thing* (as well as dat. of person), especially when it is a neut. pronoun. (*ἐγκαλεῖν*, &c. τί τινι.)

Exercise 34.

184. Do not associate with the bad (72. a). If you associate (67. 2) with the bad,^{ss} you will become bad yourself. The boys are following the dog. Most men follow their neighbours. I envy you your wisdom (*note a*). Do not envy your neighbour. Do not envy me. If you had struck^{ss} the judge with a stick, you would not have got off *with impunity*.^{ss} They set out the next day. What do you charge me with (183. OBS.)? I asked whether (72. c) they were suffering the same as the geometer. If you had plotted against the general, you would not have come off *with impunity*. He will not fight with the king (these) ten days (161). I knew that he had suffered the same as I (had). I

^a φθυνίω takes gen. of the object that excites the envy, or of the thing grudged. (See 149. f).

^b τρυχάνω, τεῦχομαι, τετρύχηκα, τρυχόν. With a gen. to obtain, receive (παρά from, with gen.); also, to hit (a mark—σκοπός).

plotted against the king from envy. Do not contend with your parents. I suffer similar treatment^c to you. I should blame the citizens, if they had done this. He scolds, *not only*²⁸ the others, *but also* the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what *in the world*²⁹ am I to do (99. c)? Through fear he did not hit the mark.

Exercise 35.

185. Do you wish, then (99. a), that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales *was contemporary with* Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules.³⁰ O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy whether we ought to envy³¹ our neighbours. The damsel has very beautiful eyes.¹² Let us aim at speaking¹⁴ well of all the good. Let us abstain from acting insolently. All, *and you among the first,*²⁴ admire these things. Let us be contented with our present condition. He said that, if Xenoclides had been wise, he would not have plotted against the general. He told me that he wished to *give* his slaves a *taste* of liberty (149. c). Let us keep company with sensible persons. Let us obey the laws of the state. *I should like to hear*²⁹ the boy sing (*part.*) Do not associate with those who¹ pursue what is disgraceful.¹³ Why do you charge me with injustice?²⁵ Through fear he missed the mark. I admire both^d your horses and those^e of your friend. *The rest*

^c Like things.

^d *if* following the article.

of the country¹⁰ has been laid waste by the Greeks. He told me that we ought to persuade the judge (120. c).

§ 32. Middle Voice.

The middle voice denotes:

- 1) That the agent does the action *upon himself*; or
- 2) That the agent does the action *for his own advantage*; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found but in very few verbs; principally those that describe some simple action *done to our own persons*; as *as to clothe, crown, &c.* The reflexive sense is often equivalent to a new simple meaning; which may be either *transitive* or *intransitive*.

187. The tenses that have the middle meaning, when the verb has it at all, are

- 1) Pres. and *imperf.*
- 2) Perf. and *Pluperf.*
- 3) *Futures* and *aorists mid.*

1) Pres. and *imperf.* } of the *passive form*.
 2) Perf. and *Pluperf.* }
 3) *Futures* and *aorists mid.*

And in some verbs

- 4) The *aor. 1. pass.* i. e. of the *passive form*.

188. VOCABULARY 31.

		(1.)
To wash,	λούειν.	M. wash myself, bathe, [*] λούεσθαι.
Strangle, ἀπάγγειν, ἀπάγξαι.		M. to strangle (or hang) myself, ἀπάγγεσθαι.
To send,	στέλλειν.	a) With new <i>intransitive</i> meaning. M. (to send one's self) to journey, στέλλεσθαι. [†]

* It may have an *accus.* of a part of one's own person.

† στέλλεσθαι, to clothe oneself, and to send for, has aor. στεῖλασθαι: στέλλεσθαι, to travel, στελῆσθαι.

To make to cease, *πανειν*. M. (to make myself cease,) to stop, cease, leave off, *πανεσθαι*.

b) With new transitive meaning.

To put a man over (a river), M. to cross (a river, *acc.*) *περαιοῦντις τίταν*. *περαιοῦσθαι*.

To pluck, *τίλλειν*. M. to mourn for (*acc.*) i. e. by tearing one's hair, *τίλλεσθαι*.

(2.)

To make a man one's ally
(to form an alliance with
a person), i. e. for one's own advantage, } *σύμμαχον ποιεῖσθαι τίταν*.

To place guards (over one's own property; for one's own protection,) } *καταστήσαο θαι εφύλακας*.

To lift or take a thing up, *αἴρειν τι*. M. to take up for one's advantage, i. e. to keep for one's self, *αἴρεσθαι*.

To find, *εὑρίσκειν*. M. find for myself, procure, get, *εὑρίσκεσθαι*.

To provide, *παρασκευάζειν*, M. to provide (for one's own use), *παρασκευάζεσθαι*.

(3.)

I cause a table to be set before me, } *παρατίθεμαι τράπεζαν*.

To let out for hire, *μισθώ*. M. cause to be let to myself, i. e. to hire, *μισθοῦσθαι*.

To teach, *διδάσκειν*. M. to get or have taught, *διδάσκεσθαι*.

To weep for, *κατακλαίειν*. M. to weep for (one's own misfortunes, *acc.*) *κατακλαίεσθαι*.

Having shown his own wickedness,	<i>ἐπιδεδειγμένος τὴν πονηρίαν.</i>
To enact laws (of an absolute prince who does not make them <i>for himself</i>),	<i>θεῖαι νόμους.</i>
To enact laws (of the legislator of a <i>free state</i> , who makes them for himself as well as for his fellow-citizens), ^b	<i>θέσθαι νόμους.</i>

Oss. In general any remote reference of the action to *self* is expressed by the *middle*.

Wicked,	<i>πονηρός, ἀ, ὁν.</i>
To weigh anchor,	<i>αἴρειν</i> (<i>ἄγκυραν</i> , understood).
To commence or engage in a war against,	<i>ἀρασθαι πόλεμον πρός, &c.</i> <i>(acc.)</i>
Sail-away,	<i>ἀπο-πλέω.^a</i>

Exercise 36.

189. Solon enacted laws for the Athenians. Wash yourselves, O boys. The son of Xenoclydes hung himself. All of them washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites *as possible*.^a The mother wept for her sufferings. I provided myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act insolently (*partic.* 238). The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What kind-of

^a This difference is not, however, strictly observed. (B.)

^b *πλέω, πλεύσματι* and *πλευσόματι*, — *ἐπλεύσα*. *Pass.* *πέπλευσματι, ἐπλεύσθην.*

^b Perfect, as I still *keep it*.

laws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians having weighed anchor, sailed away. He told me that we ought to obey the laws of the state (120. c). If the Athenians had been wise, they would have enacted laws. The Athenians crossed the river and attacked the Persians.

§ 33. *Middle Voice continued.*

190. VOCABULARY 32.

1) To take,¹ *aἰρεῖν*.

M. choose (followed by *ἀ-*
τί with *gen.*), *aἰρεῖσθαι*.

To take, receive, *λαβεῖν*.

M. take hold of, *λάβεσθαι*.

2) Verbs whose Mid. Voice seems to have a *reciprocal meaning*.

To consult, *βουλεύειν*.

M. to consult together, deliberate: but also (with regular *mid.* signification) to counsel myself, adopt a resolution. (In the sense of *deliberate* it is followed by *περὶ* with *gen.*), *βουλεύεσθαι*.

To reconcile (others), *δια-*
λύειν).^m

M. to be reconciled to each other (*πρός* with *acc.*),
διαλύεσθαι.

3) Middle forms of which there is *no active* and which must therefore be considered simply as deponents.

I receive, *δέχομαι*.

I perceive, am informed of, ⁿ *αἰσθάνομαι*.

¹ *αἱρέω*, &c. *εἴλον*, *εἴλόμην*, *ἥρεθην*.

= *λαβώ*, *λασώ*, &c.—*λελύμαι*, *ἐλύθην*.

= *αἰσθάνομαι*, *αἰσθήσομαι*, *ἥσθημαι*. *ἥσθόμην*.

4) Aorists *passive* with *mid.* meaning.

Laid myself down ; laid κατεκλιθη.

Took myself off, ἀπηλλάγη.

So, ἐπεραιώθη, ἐφοβήθη, ἔκοιμήθη, ἡσκήθη,
(from περαιῶσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἀσκεῖσθαι).

5) Some first futures of *mid.* form have a *pass.* meaning.

ἀφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι,
from ἀφελέω, ὁμολογέω, φυλάττω, θρέψω.
(aid, help,) (confess,) (guard,) (nourish.)

6) To be on one's guard,
to guard against, (with φυλάττεσθαι (*mid.*)
acc. of *thing* or *person*),

7) By (agent after pass. ὑπό (with *gen.*): also παρά
verb), et πρός.

Exercise 37.

191. They will choose to obey rather than ^p to fight. I would choose liberty before wealth. Xenocrides was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*) Let us consult about the state. To deliberate quickly is a different thing (*differs*) from deliberating¹⁴ wisely. Let us consult together what we ought to do.²² They consulted together what they should do with (137. b) the unjust judge. I exercised-myself-in (190. 4) that art. Go to sleep. Having said this, he took himself off. The boy, having shown (188. 3) much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much (174. f) as this (*plur.*) O slaves, receive some²³ of the wine. The physician being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefited.

^o κατεκλίνω.

P μαλλον ή.

I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, *willingly at least*,¹⁵ by none. The army shall be maintained from the king's country. I am glad that⁶ the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (*those themselves*) who¹ guarded the city.

§ 34. *On the Perfect 2.*

192. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never has the pure reflexive meaning of the middle*.

- 1) If the verb has both the *trans.* and *intrans.* meaning, 'the *perf.*' 1. has the former; the *perf. 2.* the latter. 2) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. 3) If the verb is *in trans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

193. VOCABULARY 33.

	Perf. 1.	Perf. 2.
Open, ἀνοίγω, ^a	ἀνέφχω,	stand open, ἀνέῳγα.
Arouse, ἐγείρω,	ἐγήγερκα,	am awake, ἐγρήγορα.
Persuade, πείθω,	πέπεικα,	am confident, trust, have confidence, πέποιθα.
Break, ἄγρυπμι, ^r		am broken, ἔσαγα.
Destroy, ὅλλυμι, ^s	ὅλωλεκα,	am undone, (<i>perii</i>), ὅλωλα.
Fix, πῆγνυμι, ^t		am fixed, am congealed, &c. πέπηγα.

Obs. *ἀπόλλυμι, καράγνυμι*, more common than the simple verbs.

^a This verb prefixes the temporal to the syllabic augment—*ινέῳγον, ινέῳξα, inf. ινοίξαι.* *ινέῳγα* belongs to later Greek writers: *ινέῳγματι* was used by the older authors.

^r ἄγνυμι, ἄξω, *aor.* ἔαξα, ἕάγην (*δ*).

^s ὅλλυμι, ὁλῶ, ὁλώλεκα. ὁλεσα. ὅλλυμαι, ὁλοῦμαι, ὅλωλα. ὁλόμην.

^t πῆγνυμι, πῆξω, &c.—πέπηγα, *ινάγην* (*δ*).

Pot, pitcher,	χύτρα, ας, ἡ.
One more,	ἕτι εἰς.
Gate,	πύλη, ης, ἡ.
Spear,	δόρυ, ^α δόρατος, τό.
Breast,	στέφνον, ον, τό.
To watch over,	ἐγρηγορέναι περί (with gen.)
To raise a war,	ἐγείρειν πόλεμον (in pass. arise).
Safety,	ἀσφάλεια, ας, ἡ.
Roman,	Ρωμαῖος, ον, ὁ.
Jupiter,	Ζεὺς, Διός, ὁ (voc. Ζεῦ).
Early in the morning,	πρωΐ.

Exercise 38.

194. The pitcher is broken. If we conquer the Romans *in* one more battle,¹⁸ we are undone. The spear was fixed in his breast. All the water¹⁹ is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many years. Having lost^v all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only (91. c), when they obey the laws, will the citizens be prosperous. If we do not bear *what comes from the gods*,²⁰ we are undone. Who *in the world*²¹ has broken this pitcher? It is *the part*²² of a general to watch over the safety of his army. O Jupiter, the folly of the man!²³ If a war should arise (*be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off *with impunity*.²⁴ My property was plundered, *wretched man that I am!*²⁵ If any man is in the habit of performing just (actions), it was he.²⁶ I have not met either my friend or my brother's.^s

¹⁸ δόρυ, δόρατος, &c.—Poet. δορός, δορί: of which δορί is found in Attic prose, in the phrase δορὶ ἔλεῖν.

^v προσλλυμι.

§ 35. *Additional Remarks on some of the Moods and Tenses.*

195. a) The *fut.* 3. (or *future perfect*) expresses a future action *continuing in its effects*.

196. The *fut.* 3. differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future *completion* of a *momentary* action.

197. b) The *fut.* 3. is, however, sometimes used to express 1) the *speedy completion* of an action, or 2) the *certainty of its completion* in the most positive manner.

198. The *fut.* 3. is obviously the natural future of those perfects, that, from their marking a *continued state*, are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέχτημαι.

199. Some verbs have the *fut.* 3. as a simple future: e. g. δεδήσομαι, πεπάνσομαι, κεκόψομαι.

200. c) In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by ἔσομαι with *perf. participle*; a circumlocution which is also used in the *passive* (as in the example 205. c.)

201. d. e) The *perf.* has also a *subjunctive* and *optative*, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with εἰν or ό is generally preferred to the regular *opt.* and *subj.* of that tense.

202. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

203. f) The third person of the *imperat. perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c.

204. Obs. εἴθε with the optative—and also the opta-

* From δέω to bind.

tive alone*—expresses a *wish*. If the wish expressed *has not been* (and now *cannot be*) realized, *εἴθε* is used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*. So ὁφέλον (*ες, ε*) *alone*, or with *εἴθε*, *εἰ γάρ* or *ώς*, and followed by the infinitive.

205. a) ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν δὲ τοιοῦτος αὐτὴν ἐπισκοπῆ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

b) φράζε καὶ πεπράξεται, *speak and it shall (immediately) be done.*

c) τὰ δέοντα ἴσσομεθα ἐγνωκότες, καὶ λόγων μάταιον ἀπηλλαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*

d) εἴθε ὁ νιὸς νενικήκοι, *would that my son had conquered!*

e) εἶπεν ὅτι ηὔξοι ἡμέρᾳ τρίτῃ, *he said that he should come on the third day.*

f) πεπειράσθω, *let it be attempted.*

206. VOCABULARY 34.

Constitution,	<i>πολιτεία, ας, ἡ.</i>
Arrange, adorn,	<i>κοσμέω.</i>
Superintend, overlook,	<i>ἐπισκοπέω.</i>
What we ought,	<i>τὰ δέοντα.</i>
Empty, vain, useless,	<i>μάταιος, α, ον.</i>
I am come,	<i>ἡκω^x (with <i>perf.</i> meaning).</i>
I am gone, am off,	<i>οἴχομαι^x (perf. meaning.)</i>
Endeavour,	<i>πειράομαι.</i>

* As in ὁ παῖ, γένοιο πατρὸς εὐτυχέστερος. See also 298. e.

y γιγνώσκειν interdum de plebiscitis vel populi jussis. (Bremi ad Demosth. Phil. I. 54.)

z ἡκω, ἡκον, ἡξω; no other tenses in use. βίον εὖ ἡκειν, to have arrived at an advanced age (Herod.): a construction seldom found in Attic Greek.

* οἴχομαι, οἴχησομαι, φθημαι (οἴχωκα).

Would that.....!

*εἴθε, εἴθ' ὥφελον^b εἰ γὰρ
ώφελον, ὡς ὥφελον, or ωφε-
λον alone).*

To make to disappear,
If it is agreeable to you, if
you are willing,
And that too,
For the present at least,
As far as they are concern-
ed.

ἀφανίζω.

εἴ σοι βουλομένῳ ἔστι.

καὶ ταῦτα.

τό γε τὸν εἶναι.

τὸ ἐπὶ τούτοις εἶναι.

Exercise 39.

207. For thus we shall have done (205. c) what we ought. For thus what we ought (to do) will have been done (205. b). I will remember my *former*¹¹ folly. He told me that they had forgotten their former virtue (205. c). Let us place the wise and good as guardians of this most beautiful constitution. *If it is agreeable to you*, these things shall (*instantly*) be done. Let these things be done (205. f). Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. *Would that* the wise superintended the state! *Would that* the prudent managed the affairs of the state! *Would that* the wise judge had superintended the whole constitution! *Would that* Thales were alive! *Would that* the man had escaped death! If you obey the physician, you will be freed from your disease. *Would that* the Greeks had conquered! They condemned him to death (156, note g. *obs.*) and that too *though he was* (say: 'being') your citizen. *For the present at least*, we will use him. I don't know what in the world⁵¹ we are,⁵² *for the present at least*, to do^c with him. *As far as*

^b δεῖλω (debeo), *owe, ought*. δεῖλησω. Aor. ώφελον (un-Attic δε-λον) used only in wishes. ὡς ὥφελε ζῆν Σωκάρτης (*how Socrates ought to be alive*), *would that Socrates were alive!* εἴθε κλέος Ελαβεις.

^c χρηστός is the verbal adj. from χρέομαι.

that (person) is concerned, I am undone. For the present, at least, let us desist from the chase. O boy, may you become wiser!

§ 36. *On the Infinitive.*

208. The use of the Greek infinitive is much nearer to that of the English than that of the Latin is; thus:—

209. *b. c)* It expresses the *purpose*, and (*b. d*) is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle in dus*, or by the *supine in u.*

210. The particle $\omega\sigma\varepsilon$ ⁴ expresses a *consequence*, and is used with the *infinitive*; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

211. { *So—as to* = $\omega\sigma\varepsilon$ with *infinitive* always.
 { *So—that* = $\omega\sigma\varepsilon$ with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated* or *resulting immediately and naturally* from what is there stated. The consequence may be equally *real*.

212. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that*. Thus: “the road was so bad that I did not reach my inn till midnight” = “the road was very bad; consequently I did not reach my inn till midnight:” here the *indicative* would be properly used. $\omega\sigma\varepsilon$ properly answers to *οὗτος*, or some other demonstrative, in the preceding clause.

214. *a)* ὁ ἀνθρώπος πέρικλε φίλειν, *it is the nature of man to love.*

⁴ More rarely $\omega\varepsilon$.

b) παρέχω ἐμαντὸν ἵρω τῷ, *I offer myself to be questioned.*
 c) ἥλθον ἵδεῖν σε, *I came (or am come) to see you.*
 d) ἥδυς ἀκούειν, *sweet to hear.* δειγός λέγειν,
clever at speaking. χαλεπός λαβεῖν, *hard to take (or catch).*
 e) οὗτος ἀνόητος ἔστιν, ὡστε πόλεμον ἀντ' εἰρήνης
aἰρεῖσθαι, he is so senseless as to choose war in preference to peace.
 οὗτος ἀνόητος ἔστιν, ὡστε πόλεμον ἀντ' εἰρήνης
aἰρεῖται, he is so senseless, that he (actually) chooses war in preference to peace.
 f) φιλοτιμότατος ἦν, ὡστε πάντα ὑπομεῖναι τοῦ
ἐπαινεῖσθαι ἐτέκα, he was very ambitious, so as to bear any thing for the sake of being praised.

214. VOCABULARY 35.

To put forth naturally,

φύω (*πέφυκα et ἔφυν* are *in-trans.*; I am produced
 = I am by nature, or it is my nature to, &c.)

Supply, afford, offer,
 Sweet, pleasant, *agreeable*,
 Terrible, clever,
 Hard, difficult,
 Senseless,
 In preference to, instead of,
 Peace,
 Ambitious, fond of honour,
 Undergo, bear,
 On account of, for the sake
 of,
 Leaf,

παρέχω.^{*}
 ἥδυς, εῖα, ὑ.
 δειγός, ἥ, ὄν.
 χαλεπός, ἥ, ὄν.
 ἀνόητος, ος, ον.
 ἀντί.
 εἰρήνη, ης, ἥ.
 φιλότιμος, ος, ον.
 ὑπο-μένω.
 ἐτέκα (*gen.*)
 φύλλον, ον, τό.

* παρέχεσθαι, *mid.* is also used for *to afford*, without any *perceptible* difference of meaning. (See example in 298. b.)

^t —νος, an old *pass.* termin. (like *τέος, τός*), whence δεινός; *terrible* στυγνός *hateful*, &c. (B.)

Bring up, educate,	<i>παιδεύω.</i>
Very,	<i>πάντα.^a</i>
Wing,	<i>πτερόν, οῦ, τό: πτερυξ, ψηλός, ἡ.</i>
Young bird,	<i>νεοσσός, οῦ, ὁ.</i>
Art, also, contrivance, trick,	<i>τέχνη, ης, ἡ.</i>
Long,	<i>μακρός, ἀ, ὁ.</i>
Not yet,	<i>οὔπω.^b</i>
Endure, bear,	<i>ἀνέχομαι.^c</i>
To get teeth, feathers, &c.,	<i>φύω.</i>
To give one trouble, to mo- lest, harass, &c.,	<i>πόνον οὐ πράγματα παρέχειν.</i>

Exercise 40.

215. It is the nature of man (213. a) to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, *at least* (not) *willingly*.¹⁵ The eagle has long wings.¹⁶ He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible.¹⁷ They are too wise¹⁸ to choose war in preference to peace. The young birds have already got feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity.¹⁹ They harassed them so, that the army was not able (*indic.*)

^a This word is often strengthened by the addition of *τι* (*πάντα τι*).

^b *πώ,* *πώποτε,* *ever yet, ever up to this time.* The former is joined to *οὐ,* *μή;* the latter to *οὐδέ,* *μηδέ;* and both relate to the *past.* *Οὐδέποτε,* *μηδέποτε,* are commonly employed only *generally,* or with reference to the *future.* (See 238*, note on examp. b.)

^c This verb has a double augment: *imperf.* *ηνειχθμην,* *aor.* *ηνειχθμην.*

^k *Aor.* 1., as *perf.*, has a different meaning.

to advance.¹ This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

§ 37. *The Infinitive continued.*

216. a) The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*.

It may be considered as governed by *τικεῖα* understood.

217. b) When the infinitive has a subject of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infin.* is used with *τι*, (as in 221. c).

218. b) A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

219. d) But when the subject of the infinitive belongs to and is expressed with the former verb, it is generally not expressed with the infinitive.

The examples in 221. show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare*.

220. e) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus (in 221. e) *νίσ* conforms to 'Αλιξανδρος' θεός to ἡγώ· προθέμον to αὐτοῦ, &c.—This construction is called *Attraction*.

221. a) ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κα-
κονργεῖν τὴν Εὐβοιαν, and Atalanta also
was fortified, that robbers (or pirates)
might not commit depredations in Eubaea.

b) οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρεῖναι,

¹ πορεύομαι.
5

nothing was done, because he was not present.

c) οὐκ ὁρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, it is not right for one who suffers wrong to avenge himself by doing wrong in return.

d) δεομαί σου παραμένειν, I beseech (or entreat) you to stay with us. ἔφη σπουδάζειν, he said that he was in a hurry. συνειπεῖν ὁμολογῶ, I confess that I assented.

e) ὁ Ἀλέξανδρος ἐφασκεν εἶναι Λίος νιός, Alexander used to say that he was the son of Jupiter.

ἐπεισα αὐτοὺς εἶναι θεός, I persuaded them that I was a god.

ἐδέοντο αὐτοῦ εἶναι προθύμον, they entreated him to be zealous.

ἔξεστί μοι γενέσθαι εὐδαίμονι, I may (if I please) become happy.

222. VOCABULARY 36.

To wall, fortify,

τειχίζω.

A wall,

τείχος, εος (ους) τό.

Evil-doer, rascal, villain,

κακοῦργος (κακός et ἔργον).

Villainy,

κακοῦργία, ας, ἡ.

Misdeed,

κακοῦργημα, ατος, τό.

To do evil towards, do harm to, to inflict damage on, &c.

κακονοργέω.

To ward off,

ἀμύνειν τί τινι (also with dat. only, ἀμύνειν τινί, to defend. In Mid. ward off from myself; repel, requite, revenge myself on, with acc. of person: also without case, to protect oneself.

To return a man like for like.

τοῖς δόμοίοις ἀμύνεσθαι.

To remain with,

παραμένω.

Say,

To feel or be thankful for,
return thanks for,
One may,
One might,
It is right,
Master,
Laugh,

φάσκω (=give out "with a slight intimation that the thing is not exactly so." *Vömel.*)

χάριν εἰδέναι (*gen.* of thing).
εἴτεστι (*licet*).
εἴην.
ἰρθῶς ἔχει.
δεσπότης, οὐ, δ.
γελάω (with fut. mid. -*ασοματι*).

Exercise 41.

223. The city was fortified, that no one^m might do injury to the citizens. Nothing was done, because (221. b) that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, if it was agreeable to us.⁶⁸ I persuaded them that I was a philosopher (221. e). I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young⁶⁹ to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say (221, e) that you were master. We ought to defend the laws of the state. It is in our power⁷⁰ to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

^m *μηδεῖς*, as a *purpose* is expressed.

224. VOCABULARY 37.

PREPOSITION *ἐκ*.

Before a vowel *ἐκ* becomes *ἐξ*. it governs the *gen.* and means in general, *out of, forth from*. Hence, of cause = *in consequence of; from, for*: also, of succession of time.

Out of the city,	<i>ἐκ τῆς πόλεως.</i>
For this cause or reason.	<i>ἐκ ταύτης τῆς αἰτίας.</i>
This being the case, for this reason, therefore.	<i>ἐκ τούτου.</i>
After our former tears,	<i>ἐκ τῶν πρόσθεν δακρύων.</i>
Unexpectedly,	<i>ἐξ ἀπροσδοκήτου (ἀπροσδόκητος, unexpected).</i>

Exercise 42.

225. We are now laughing after our former tears. The men from (*out of*) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, unexpectedly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals to depart. The slave says that the pitcher is broken. He says that he is glad^s the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch,^{s7} if sold. I wonder at what has been done^t by the general. It is not every man,^{s6} that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person.^{s4} Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

§ 38. *The Infinitive continued.*

226. *Attraction* may take place (that is, the *predicate substantive* or *adjective* be in the *nominative*), when the infinitive is introduced by the article or ὡστε.

227. a) πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαντοι εἰναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

b) ἐκπέμπονται ἐπὶ τῷ ὁμοιοῖ τοῖς λειπομένοις εἶναι, *they are sent out, on the understanding that they are to be equal (on an equal footing with those that are left behind.*

c) οὐδεὶς τηλικοῦτος ἔστω παρ' ὑμῖν ὡστε, τὸν νόμον παραβάτας, μὴ δοῦναι δίκην, *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

228. VOCABULARY 38.

It is expedient or profitable,
Expediency, utility,

συμφέρει (*dat.*)
τὸ συμφέρον: (*τὰ συμφέροντα, what is expedient.*)

To make self-interest the
object of one's life,
Self loving, a lover of self,
selfish,
Self-love, selfishness,
Transgress,

πρὸς τὸ συμφέρον ζῆν.

So great, so powerful,
To be punished, suffer pun-
ishment,
Infinitely many, very ma-
ny, a vast number of,

φιλαντος, ος, ον.

φιλαντία, ας, ἡ.

παραβαίνω (of a law, &c.,
to break).

τηλικοῦτος, -αύτη, -οῦτο.

δίκην διδόναι (*gen. of thing,*
dat. of person by whom).

μυρίοι, αι, α.

^a ἐπὶ with *dat.* often marks a *condition.* 288.

^o βαῖνω, βήσαμαι, βέβηκα, ἔβην. *βῆσσων* and *ἔβησσα, trans.* (*ἔβην, βῆθι,*
βαῖνων, βῶ, βῆναι, βᾶς.)—παραβαίνω has also *perf. pass.* παραβέβημαι, *aor.*
παρεβάθην.

Ten thousand,	<i>μυρίοι.</i>
Soldier,	<i>στρατιώτης, ον, ὁ.</i>
Country,	<i>πατρίς, π ιδος, ἡ.</i>
Treaty,	<i>σπουδαί, ὡν (properly "libations").</i>
Excessively,	<i>ἄγαν.</i>
Excessive,	<i>ὁ ἄγαν.</i>

PREPOSITION, *ἀντί.*

Governs *genitive*: signification, *instead of*; *in preference to*; (213. e); *equivalent to*.

Exercise 43.

229. Let us fly from excessive self-love. Let us pursue the honorable rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil, because they are ambitious. He says that a king is equivalent to very many soldiers. All men, *so to say*,¹⁶ are lovers of self. If he were not ambitious, he would not endure this. I am come *on an understanding*, that I am to be on-an-equal-footing with the other citizens. Do not transgress the laws of your country. They bear every thing for the sake of being praised, because (*prep.*) they are excessively ambitious. Let us choose what is honorable in preference to what is expedient. *It is not right*, to make self-interest the object of one's life. It does not *belong* to a pious man, to fear death excessively. It is not every man that can¹⁶ master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas¹⁷ and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be pun-

¹⁶ Properly a poetical *fem. adj.* agreeing with *γῆ*.

¹⁷ Nouns in *ας* have the Doric gen. in *α* (for *ον*), when they are the names of *foreigners*, or of Doric Greeks of no celebrity; as *Αβροκόμας*, G. *Αβροκόμα*. (R.)

ished for your villainy. All the laws of the state, *so to say*,⁴⁶ were transgressed by this villain. He thinks that the treaty has been broken.

§ 39. *The Participle.*

230. A participle *assumes* an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctional adverb) of *time*, *cause*, *condition*, or *limitation*. Hence, *vice versa*—

231. *a. b. c. d)* Relative sentences, and sentences introduced by *when*, *after*, *if*, *since*, *because*, *although*, &c. may be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend *νοούντα*," may mean, '*who was ill*,' or '*because he was ill*,' or '*when he was ill*.'

232. *e)* The English *verbal* or *participial substantive* under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

233. *g)* A past participle may often be translated into English by a verb, connected with the principal verb by '*and*'.

Of course, *vice versa*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

234. *a)* γυνή τις χήρα ὅρνιν εἶχε καθ' ἐκάστην ἡμέραν ὡδὸν αὐτῇ τίξιν ονσαρ, *a certain widow woman had a hen which laid her an egg every day.*

b) τὰ χρήματα ἀναλώσας ἀπήγξατο, when or after, he had spent *all his money*, *he hang-ed himself*.

c) χαλεπόν εστι λέγειν πρὸς τὴν γαστέρα, ὅτα οὐκ ἔχουσαν, *it is difficult to speak to the stomach, because it has no ears*.

d) γιγνώσκοντες ὅτι κακά εστιν, ὥμως ἐπιθυμοῦσιν αὐτῶν, though they know *that they are hurtful, they nevertheless desire them*.

e) ληζόμενοι ζῶσιν, *they live by plundering*.

f) κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἀν σωφρονοῦ, *but if he gained the victory over pleasure and his desires, he would be temperate in an uncommon degree*.

g) λαβὼν, ἔφη, τοῦτον, μαστίγωσον, *take this fellow said he, and flog him. φίψας δὲ ποιηὴν πέτραν, τὸ κέρας αὐτῆς κατέραξεν, but the shepherd threw a stone and broke her horn.*

235. VOCABULARY 39.

A widow,	χήρα, ας, ἡ.
To know,	γιγνώσκω. ^r
To consume, spend,	ἀναλίσκω (<i>fut. ἀναλάσσω, aor. ἀνάλωσα</i>).
Stomach, belly,	γαστήρ, ἔρος, ἡ.
The future,	τὸ μέλλον.
To plunder,	ληζομαι.
Remarkably, in an uncom-mon degree,	διαφερόντως.
To scourge, flog,	μαστίγω.
To throw,	ἔπιτω.
Stone,	πέτρος, ον, ὁ (<i>πέτρα, ας, ἡ, in good authors, is a rock.</i>)
Bare, uncovered,	ψηλός, ἡ, ὁν.

Participles with peculiar meanings.

At first, at the beginning, ἀρχόμενος, η, ον.

^r γιγνώσκω, γνῶσομαι, ἔγνωκα, ἔγνωσμαι, ἔγνων. (ἔγνων, γνῶθι, γνοίην, γνῶ, γνῶναι, γνοῦς.)

At last,	<i>τελευτῶν, ὥστα, ὥν.</i>
After some time,	<i>διαλίπων χρόνον.[•]</i>
With, (<i>often translated by</i>)	<i>ἐχων, ἔγων, φέρων, χρώμενος.[†]</i>

Exercise 44.

☞ Obs. Sentences in *Italics* are to be translated by participles.

236. I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgress the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, that⁷⁰ he might not be punished. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety!¹⁵⁰ He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his⁶ father's. It is not every man who can⁵⁶ be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with* much skill (art.), freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

§ 40. The Participle continued.

237. a) The participle of the *future* is used to express a *purpose*.^u

[•] So διαλ. πολύν or δλίγον χρ.

[†] Of course in choosing *which* may be used, we must consider whether the persons merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action.

^u The intention is spoken of in a less *certain way* by the addition of ὡς. *He had Cyrus arrested*, ὡς ἀποκτενὼν.

238. b) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where we should use the *infinitive mood, the participial substantive, or, 'that,' &c.*

238.* a) ἔγώ ἔρχομαι ὑμῖν ἐπικουρόντος, *I am coming to aid you.*

τὸν ἀδικοῦντα παρὰ τὸν δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.)*
τὸν τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men to do this.*

b) γιδεῖν τὸν παῖδας θνητοὺς γεννήσας, *I knew that I had begotten mortal children (or, I knew that the children I had begotten were mortal).*

γνῶθιμην αὐτῶν οἴομένων εἶναι σοφωτάτων, *I perceived that they thought themselves extremely wise.*

σύνοιδα ἐμαντῷ σοφὸς ὦν (or σοφῷ ὥστι), *I am conscious of being wise (or, that I am wise).*

οὐδέποτε μετεμέλησέ μοι σιγήσαντι, *I have never repented of having held my tongue.*

239. VOCABULARY 40.

To bring assistance, to aid, succour,	ἐπικουρέω (<i>dat.</i>) It may have <i>besides</i> an <i>accus.</i> of the thing : * ἐπικουρεῖν νόσῳ to bear help against a disorder ; to <i>combat it.</i>)
Judge,	δικαστής, ^x οὖ, ὁ.

* See 214, h.: "but οὐδέποτε, like *nunquam*, is occasionally found with *past tenses* even in the best writers." (P.)

** εἰ τῷ χειμῶνα ἐπεκόρησα. (Xen.)

* The δικαστῆς decides in a court of justice according to *right* and *law* : the κρίτης in the other relations of life according to *equity* and his knowledge of human nature. (Pass.)

Beget,	<i>γεννάω.</i>
Dare, attempt,	<i>τολμάω.^y</i>
<i>Verbs that take the participle.</i>	
See,	<i>όράω.</i>
Learn, am aware,	<i>μανθάνω.^x</i>
I repent,	<i>μεταμέλει^a μοι.</i>
Make to cease, stop,	<i>παύω.</i>
Cease,	<i>λήγω; παίνουμαι.</i>
Am ashamed,	<i>αἰσχυνομαι.^b</i>
Remember,	<i>μέμνημαι.</i>
Appear,	<i>φαίνομαι.^c</i>
Am evident,	<i>δῆλός είμι^d = am evidently.</i>
Know,	<i>οἶδα (2 perf. of εἰδω.)</i>
Am conscious,	<i>σύνοιδα ἐμαντεψ.</i>
Rejoice,	<i>χαίρω.</i>
Perceive,	<i>αἰσθάνομαι.</i>

Exercise 45.

239.* I am ashamed of having flattered Xenocrides. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken^e*). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal

^y Of things requiring courage. It has also the meaning of *sustene*, *to bear to do so and so.*

^x *μανθάνω, μαθήσομαι, μεμάθηκα.* ξμαθον.

^a *μετα-μέλει, μετα-μελήσει, &c.*

^b *αἰσχύνομαι ποιεῖν* = *I am ashamed to do it:* *αἰσχύνομαι ποιῶν* or *ποιήσας*, *I am ashamed of doing, or having done it.*

^c *ἴαν φαίνωμαι δόκεων*, if it should appear that *I have acted unjustly.*

^d *δῆλός ἐστιν διώμενος*, *he is evidently vexed.*

^e 91, e.

(238* *b*). I will put a stop to his inflicting damage on the city. I knew that the children he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to (*p*)^f combat the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person.^{g4} I will send out men to (*p*) inflict damage on the city.

§ 41. *The Participle continued ; τυγχάνω, λαυθάνω, φθάρω.*

240. *Φθάνω*^g (*come or get before*) and *λαυθάνω*^h (*am concealed*) are generally rendered by *adverbs*; the participle that accompanies them must then be turned into a *verb*.

241. The participle *λαυθάνων* or *λαθών* may be rendered *secretly, without being observed, seen, &c.* Hence *ἔλαθεν εἰσελθών* is nearly equivalent to *εἰσῆλθεν λαθών*, but gives more prominence to the notion of *secrecy*.

242. a) ὁ *Κῦρος*, ἀτεⁱ παῖς ὅν, ἤδει τοῖς τοιούτοις, *Cyrus*, as being a boy, was pleased with such things.

b) *ἔτυχον παρόντες*, they happened to be present. *τυγχάνει ὄν*, he happens to be (or simply, *is*.)

c) *λαυθάνω τι ποιῶν*, 1) am concealed from myself doing it = do it *without knowing it*; *unconsciously, unknown to myself*.

^f A (*p*) after the first word of a clause shows that it is to be turned into a *participial clause*, as explained in the two preceding sections.

^g *φθάνω, φθήσομαι, ἔφθακα. ἔφθασσα, ἔφθην.* *Fut. φθάσω* in later writers. (*ἔφθην—φθαίην, φθῶ, φθῆναι, φθάς*). *ἔφθην* is the *older aorist*: but *ἔφθασσα* is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. (B.)

^h *λαυθάνω, λήσω, λέηθα. ἔλαθον.* (See 156.)

ⁱ Often *ἀτε δῆ*. (See 371.)

2) am concealed from *others* doing it = do it *without being observed; secretly; without being seen or discovered.*

d) ἐφθῆτοντος ἀφικόμενος, *I arrived before them.* ἐφθῆτην ἀφικόμενος,^k *I arrived first.*

e) οὐκ ἀντέστητοις ποιῶν τοῦτο, *you cannot do this too soon.*

f) οὐδὲ ἀντέστητοις ποιῶν τοῦτο; *won't you do this directly?* = do it directly.

g) λέγε φθάσασι, *speak quickly; at once.* ἀντέστητοις¹ τρέχε, *run immediately.*

243. VOCABULARY 41.

PREPOSITION ἀπό.

Signification, *from*; governs the *genit.*

To fight <i>on horseback,</i>	ἀφ' ἵππων.
To have done supper,	ἀπὸ δείπνου γένεσθαι.
To do a thing of themselves,	ἀφ' ἑαυτῶν.
At the suggestion of others,	ἀφ' ἀνδρῶν ἐτέρων.
Openly,	ἀπὸ τοῦ προφανοῦς (from adj. προφανής).

PREPOSITION πρό.

Signification, *before* (of time, place and preference), *in behalf of, for:* governs *genit.*

For (=in behalf of) the king,	πρὸ τοῦ βασιλέως.
To value very highly, to attach great importance to,	πρὸ πολλοῦ ποιεῖσθαι (to value before, i. e. more than, much. See 282).
To choose war <i>before</i> , in preference to, <i>peace.</i>	πρὸ εἰρήνης (for which ἀντὶ is used in 213, e).

^k ικνίομαι (commonly ἀφικνέομαι), ξημαί, λύμαί. ικάμην.

¹ From ἀνθεῖν or ἀνότειν, to accomplish.

Exercise 46.

244. The physician happened to be present. You cannot punish the boy too soon (242. e). The enemy arrived at^m the city before us. Go away immediately (242. g). Won't you go away directly (242. f)? If you do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher *without being discovered*. The Scythians fought on horseback. The father went in to the general *without being observed*. These Hoplites were drawn up before the king himself. He is too sensible^{so} to choose war before peace. He has done supper. Speak at once (242. g), if it is agreeable^{ss} to those who are present. To incur danger in behalf of the state is honorable. It is the part of a good man to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenocrides had not been their general, they would never have dared to commence a war openly. Men enact laws, *that*^{to} they may not be injured. *Having done supper*, they practised equestrian exercises.

§ 42. *The Genitive Absolute, &c.*

245. a) The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as we should express by *when*, *after*, *since*, *as*, *because*, *though*, *if*, &c.

246. b. c) The participles of impersonal verbs are put absolutely in the *nominative*; of course without a noun, and in the neuter gender.

^m εἰς, if they went *into* it.

247. d) When the time relates to a *person*, *ἐπί* is generally expressed.

248. e) When a *motive* is attributed to *another person*, the particle *ὡς* is generally used with the *gen.* or *acc.* absolute.

249 a) *ἐμοῦ καθεύδοντος*, whilst *I was asleep.* τούτων
οὗτως ἔχόντων, *this being the case*; or, as
this is the case.

b) *διὰ τί μένεις, ἐξὸν ἀπιέναι*; *why do you re-*
main, when you are at liberty to go away?

c) So *δέον ἀπιέναι*, when, whereas, &c. you
ought to *go away.* *δόξαν ημῖν ἀπιέναι*,
when we have determined to *go away.*
Also *δόξαν ταῦτα*, *this being determined.*

d) *ἐπὶ Κύρου βασιλεύοντος*, *in the reign of Cyrus.*

e) *ἔσιώπα ὡς πάντας εἰδότας* (or *πάντων*
εἰδότων), *he held his tongue, as suppos-*
ing that all knew.

250. VOCABULARY 42.

Words used in Nomin. Absolute.

When *or* whereas it was
said *or* told,

εἰρημένον.

It being disgraceful, possi-
ble, impossible, plain *or*
evident,

αἰσχρὸν—δυνατὸν—ἀδύνατον
—*δῆλον ὅν.*

There being an opportuni-
ty, when I may *or* might,

παρόν.

It being fit *or* incumbent,

προσῆκον. *προσήκει* (*dat.*) it
belongs to. *οἱ προσῆκον-*
τες, those that *belong to*
us = relations.

When, whereas one ought,

δέον.

* *So δοκοῦν, δεδογμένον.*

• *Also δόξαντος τούτου, δοξάντων τούτων, and δόξαντα ταῦτα.*

¶ *Ἶστιν, ἴνεστι, πάρεστι, ἤξεστι, &c. πράττειν, all signify, one can or
may: but ἴνεστι relates to physical possibility (it is possible): ἤξεστι to
moral possibility (it is allowed): ἕστι and παρέστι stand between these
two meanings, without being confined to either of them; the latter im-
plying also the notion of facility. (B.)*

As far at least as this is concerned, as far as depends on this,	<i>τούτου γε ἔτεκα.</i>
For the sake of,	<i>χάριν (with gen. = prop- ter; but χάριν εμήν, for my sake).</i>
After the manner of a dog, like a dog,	<i>κυνὸς δίκην.</i>
Without,	<i>ἄνευ (gen.)</i>
For any thing the other heavenly bodies could do to prevent it,	<i>ἔτεκα τῶν ἐτέρων ἀστρων.</i>

Exercise 47.

251. Without you I should have perished *for any thing my other friends could have done to prevent it.* Why do you remain, *when we have determined* to succour our friends? Why do you hold your tongue, *whereas you ought to speak?* Why do you remain, *now that you have an opportunity* to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told† to be present, they are not come. If it is agreeable to you,“ we will go away. I hope that we shall thus arrive before” the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come (*p*) *to combat* the boy’s disorder. If you act unjustly towards your slaves, know¹⁴ that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, *when you might* have chosen peace? He told me that all were permitted to go in to the general, whenever he was at leisure.

† *It being told.*

Exercise 48.

252. Cyrus *evidently⁷³* desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went *secretly* (241) into his father's house. But this being determined, we cannot set out too soon.⁷⁷ The master, *as* being a fool, was deceived by his slave. Do not practise many arts, *since it is impossible* to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as this is concerned. He told me that, if any man was well suited to govern men, it was Cyrus.⁷⁸ The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, *so to say*, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, as supposing⁷⁸ that all felt grateful to Xenocrides.

§ 43. The Relative.

253. *a. b. c)* The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

Obs. 1. When it expresses a *cause* or *ground* it takes the *indic.*; when it expresses a *purpose* (as in 258. *c*), the *fut. indic.* [or the *subjunctive¹*].

Obs. 2. The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. (B.)

⁹ ‘*Conjunctivus cum pronominibus adverbiosis relativis consociatus nonnisi in veterum epicorum sermone fini indicando inservit.*’ (Herm. ad OEd. Col. 190. So Krüger, Lachmann, &c.) Some MSS. read *στρως* in the passage of Thucydides, 258. *c*.

Obs. 3. δέ is not used as a *mere* antecedent to the relative, but οὗτος, which is not so strongly demonstrative.

254. d) The antecedent is often expressed in the relative clause, and omitted in the principal clause.

When this is the case, the relative clause often stands first; the subst., which mostly loses its article, is then not to be placed immediately after the relative.

255. e) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative*: it seldom takes place except where the relative should regularly stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as οὗτος, ἵκείνος).

256. g) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in the case in which it would stand in the principal clause.

257. g) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.* as in 258. *g*, ex. 2), or has been before mentioned, as in 258. *h*.

In (258. *h*) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

258. a) θαυμαστὸν ποιεῖς δὲ οὐδὲν διδώς, *you act strangely in giving us nothing.*

b) ἐμακάριζον τὴν μητέρα, οἴων τέκνων ἐκίνησε, *they pronounced the mother happy in having such children.* (Here οἴων = δι τοιούτων.)

c) ἡ ναῦς πρεσβεῖς ἄγει, οἶπερ τὰ σφέτερα φράσωσιν, *the ship is bringing ambassadors to make (or, that they may make) their own statement.*

ὅπλα κτῶνται, οἵς ἀμυνοῦνται τὸν ἀδικοῦντας, *they are procuring arms to defend themselves with against those who injure them (or, with which to repel or punish those who injure them).*

* More probably, φράσουσιν. (Krüger.)

d) οὗτός ἐστιν, ὃν εἶδες ἄνδρα, } *This is the man*
 ὅν εἶδες ἄνδρα, οὗτός ἐστιν, } *you saw.*

ATTRACTION OF RELATIVE.

e) μεταδίδως αὐτῷ τοῦ σίτου, οὗ περ αὐτὸς ἔχεις,
 you give him a portion of the food which
 you have yourself.

f) τῷ ἡγεμόνι πιστεύομεν φῶν Κῦρος δῶ, *we will*
 confide in any general whom Cyrus may
 give us. (for ὃν φῶ).

g) ἀπολαύων ὡν ἔχω ἀγαθῶν, *I enjoy the good*
 things I possess. μεμνημένος ὡν ἔπραξε,
 remembering what he had done.

h) μετεπέμπετο ἄλλο στράτευμα, πρὸς φῶ πρόσθεν
 εἰχε, he sent for another army, in ad-
 dition to the one he had before.

259. VOCABULARY 43.

Surprising, strange,	θαυμαστός, ἡ, ον.
To act strangely,	θαυμαστὸν ποιεῖν.
Corn, (food for man in general,)	σῖτος. ^v
Ambassador,	πρέσβυς, εως, δ.
To send for,	μετεπέμπομαι.
To enjoy,	ἀπολαύω. ^w

PREPOSITIONS ἐν, ἀνά, εἰς.

ἐν = *in*, answer to *where?*—governs *dat.*

ἀνά = (*properly up* : *in, on, through* (of a large space of time)—governs *accus.*

εἰς = *into, towards, against, in reference to*—governs *accus.*

^v *Dederit.*

^t See 94.

^w This verb (which is probably from the same root as λαβεῖν. P.) is properly *to receive from*; to receive whether *advantage* or *disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

^v *Plur.* often *σῖτα* in Att. Greek, which is also found in Herodotus.

^w *ἀπολαύω, ἀπολάνσομαι.* *Imp.* *ἀπέλαυνον, aor.* *ἀπέλαυσα*, though no simple verb is found. *ἀπῆλαυνον, ἀπῆλαυσα* are later forms.

The first of all,	<i>ἐν τοῖς πρῶτος.</i>
It depends upon you,	<i>ἐν σοὶ ἔστι.</i>
Through the whole country,	<i>ἀνὰ πᾶσαν τὴν γῆν.</i>
Through the whole day,	<i>ἀνὰ πᾶσαν τὴν ἡμέραν.</i>
Every day,	<i>ἀνὰ πᾶσαν ἡμέραν.</i>
Every year,	<i>ἀνὰ πᾶν ἔτος.</i>
By fives, or five and five,	<i>εἰς διδασκάλον φοιτᾶν</i> (οἱ κίαν understood).
To attend a master,	<i>εἰς διδασκάλον πέμπειν.</i>
To send (a boy) to a mas- ter,	

Exercise 49.

260. I pity the mother for having been deprived of such a daughter (258. b). I will give him some of the wine *which* I have. He sent for more wine in addition to what he had drunk already (258. h). This is the hare you saw (258. d). You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess (258. g). Receive the good things you desire (258. g). I have a stick *to beat* you *with* (258. c). The Hoplites arrived *first of all*. All these things depend on you. They harassed us all the day, so that (211) the Hoplites could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes *without being observed*.⁷⁶ Say *quickly*, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (*p*) the citizens *would* choose⁷⁷ peace in preference to war. Why do you wait, *when it is your duty* to succour your friend? The Athenians used to do this every year. They are not aware that (*p*) they

* This phrase is elliptical: *ἐν τοῖς πρῶτοι παρῆσαν* = *ἐν τοῖς παροῦσιν πρῶτοι παρῆσαν*. Thuc. uses *ἐν τοῖς* even with a fem. superlative. (See iii. 81.)

Properly, to go frequently into his house.

are despised⁷⁴ by every body. They do this, *not only* every year, *but also* every day. I admire your lilies, but not ⁸ your brother's. The boy attends no master. We send our boys to masters.

Exercise 50.

261. I repented of having flogged⁷⁴ the slave. I indeed eat that I may live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were there.¹ He said that if the citizens obeyed the laws of the state, they would prosper (102). I wonder at the water being turned into wine. The widow *would have died*⁸⁷ *but for*⁸⁸ her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charged the ranks of the Greeks. He says that he (219) has a pain in his head. I perceived that he rejoiced⁷⁴ in the wealth of the citizens.⁵ I am ashamed of being glad⁷⁴ that my daughter is beautiful.⁵ He is *evidently*⁷⁸ vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade (120. c) the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do (98).

§ 44. The Relative continued.

262. a) When the relative, with such a verb as *to be*, *call*, *believe*, &c. stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than its proper antecedent.

⁸ *o&* should stand last: it then takes an accent (*o&*).

263. b) *ἴστιν-οῖς*^a = *ἴστιοι*, *some*, and may be declined throughout:—

N. *ἴστιν οῖ*, *ἴστιν αῖ*, *ἴστιν ἄ*.

G. *ἴστιν ὅν*.

D. *ἴστιν οἰς*, *ἴστιν αἰς*, *ἴστιν ὅις*, &c.

264. c) In the same way *ἴστιν ὅτε* = *sometimes*; *ἴστιν ὅπου*, *somewhere*, &c.

265. d) So also *ἴστιν* with *ὅστις* is used as an interrogative.

266. e) *ἐφ’ ϕ* or *ϕτε* is, ‘*on condition that*,’ with the *future indic.* or the *infin.*

The relative in this construction answers to the demonstrative *τηὶ τούτῳ*: which, or *τηὶ τοῦτο*, is not unfrequently expressed.

267. g) *ἀρθ’ ὡν*, *because, for* (= *ἀρτὶ τούτον ὅτι*).

It may, however, be used in its proper meaning: ‘*in return for those things which*,’ &c.

268. h) *εἰ τις*^b does not express any *doubt* as to whether there *was any*, but is used as equivalent to *ὅστις*, *whosoever, whatsoever* (= *all that*).

269. a) *φόβος, ἥν αἰδῶ καλοῦμεν*, *the fear which we call bashfulness.*

b) *ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἴστιν ὡν*, *from some of the cities in Sicily.*

c) *οὐσπερ εἰδον ἴστιν ὅπον*, *whom I saw somewhere.*

d) *ἴστιν οὐστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ*; *are there any persons whom you have admired for their wisdom?*

e) *λέξω σοι, εἰ φ’ ϕ σιγήσει*, *I will tell you, on condition that you will hold your tongue.*

f) *ἱερέθησαν ἐφ’ ϕτε συγγράψαι νόμους*, *they were chosen on the condition that they should draw up laws* (i. e. *to draw up laws*).

^a For ‘*sunt qui dicant*’ the Greeks said, *ἴστιν οῖ λέγοντιν*, or *εἰσιν οῖ λέγοντες*, or *εἰσὶν οῖ λέγοντιν*. Examples of the last construction are not uncommon. (Kr.)

^b *τις* *indef.* has *gen.* *τον*, *dat.* *τῷ* (both *enclitic*), for *τινός*, *τινί*. So *ὅστις* has *ὅτον*, *ὅτῳ*.

g) χάριν σοι ολδα ἀ ν θ' ὡ ν ἥλθες, *I feel thankful to you for coming.*

h) ἐφθειρον εἰ τι χρήσιμον ἦν, *they destroyed every thing of value.*

270. VOCABULARY 44.

To be banished,	φεύγειν. ^c
To return from banishment,	κατέρχομαι, κατειπει.
To wound,	τιτρώσκω. ^d
Some,	ἔστιν οἱ.
Somewhere,	ἔστιν ὅπου.
Sometimes,	ἔστιν ὅτε.
Hold my tongue,	σιγάω. ^e

PREPOSITION διά.

Governs *accus.* and *genitive.*

Signification : (with *gen.*, 'through,' of space of time ; and of means.

" (with *accus.*) 'on account of,' also, *through*, of a cause.

On your account,	διὰ σέ.
After a long time,	διὰ πολλοῦ χρόνου : also, διὰ χρόνου, <i>after some time.</i>
Every five years,	διὰ πέντε ἑτῶν. ^f
To pity,	δὶ οἴκτον ἔχειν.
To be angry with,	δὶ ὄργῆς ἔχειν.
To be at enmity with,	δὶ ἔχθρας γίγνεσθαι τινί. ^g
At a little, at a great distance,	δὶ ὀλίγον, διὰ πολλοῦ.
To have in one's hand,	διὰ χειρὸς ἔχειν.

^c φεύγειν is used for φυγεῖν, *to be in banishment.* (Heindorf.)

^d τιτρώσκω, τρώσω, &c.

• *Fut.* generally, σιγήσομαι. It cannot, like σιωπάω, take *accus.* of thing.

^f Also διὰ πέμπτου ἑτούς and διὰ πέμπτων ἑτῶν.

^g So διὰ φιλίας ἔγειται τινί. (Xen. Anab. iii. 8.)

Exercise 51.

271. I deem you happy in having received^{so} such good things. Most men *evidently desire*^{ss} the good things which their neighbours possess. I will go away *on condition that* the physician shall stay. *Some* of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there *any* person *whom* (269. d) you have praised for^h his forwardness? I will endeavour to do this so that (211) even you shall praiseⁱ me. I *would choose* liberty before all the good things I possess (258. g). He chose war, *when he might* have peace. Xenoclides was chosen general, *with three others*.²¹ I rejoice to have been elected^{j4} general by the Athenians. Why am I wretched, *when I may* become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing you^{j4} after some time. Know that it is through the gods^k that you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

§ 45. οὐ οἶος σὺ ἀνήρ.

272. The relative adjectives, *οῖος*, *ὅσος*, *ἥλικος*, &c. suffer *attraction* not only in the accusative, but also in the nominative, when the verb *εἰμί* with an express

^h Gen.—*αινέω* takes acc. of person, gen. of thing.

ⁱ Infin. pres.

^k i. e. *know, doing well* (nom. partic.) *through the gods*. The other sentences of this kind (*having 'it is' followed by 'that'*) are to be turned in the same way.

subject stands in the relative sentence; as, *ἔραμαι οἴον σοῦ ἀνδρός*, for *ἔραμαι ἀνδρὸς τοιούτου οἶος σὺ εἰς*.

OBS. 1. This attraction consists in the omission of the demonstrative adjective in the gen., dat., or accus., and then putting the relative adjec., by attraction, in the case of the preceding substant. The verb of the relative sentence (*εἰμί*) is also omitted, and the subject of the relat. sentence agrees with the attracted relative.

OBS. 2. In this construction, *ὅσος* follows such words as *θαυμαστός*, *πλεῖστος*, *ἀφθονος*: and *ὡς* the adverbs *θαυμασίως*, *θαυμαστῶς*, &c.

273. a) G. *ἔραμαι οἴον σοῦ ἀνδρός*, *I love such a man as you.*

D. *χαρίζομαι οἴφ σοὶ ἀνδρὶ*, *I gratify such a man as you.*

A. *ἐπαιρῶ οἴον σὲ ἄνδρα*, *I praise such a man as you.*

b) N. *ὁ οἶος σὺν (ἀνήρ)*, *such a man as you.*

G. *τοῦ οἴον σοῦ (ἀνδρός)*, *of such a man as you, &c. &c.*

c) *θαυμαστὸν ὅσον προγένωρησε*, *he made astonishing progress.*

d) *θαυμασίως ὡς ἀθλιος γέγονε*, *he has become surprisingly miserable.*

274. VOCABULARY 45.

To love,	<i>ἔραω.^m</i>
To gratify,	<i>χαρίζομαι.</i>
Advance, make progress,	<i>προχωρέω.</i>
To leap,	<i>ἄλλομαι.ⁿ</i>
To throw,	<i>ρίπτω.</i>
The truth,	<i>τὸ ἀληθές (ἀληθής, true; ἀλήθεια, truth).</i>

¹ περ is often added: *οἱ οἰοί περ ὑμεῖς ἀνδρες.*

^m ἔραω, poet. *ἔραμαι*, *ἔρασθησομαι*, *ἡράσθην* (gen.) *love.* (See Index.)
Pres. pass. *ἔρωμαι*, (*ἔρσθαι*, *ἔρώμενος*), *to be loved.*

ⁿ *ἄλλομαι*, *ἀλοῦμαι.* *Aor. 1.* *ἡλάμην* with *a* in the moods, *aor. 2.* *ἡλόμην* with *a*. *Aor. 1.* should probably be preferred for *indic.* and *part.*; *aor. 2.* for *optat.* and *infin.* (B.) Hermann rejects the *indic.* and *imper.* of *aor. 2.*

True happiness,
To dwell,
Miserable, wretched.
ἡ ὡς ἀληθῶς εὐδαιμονία.
οἰκέω.
ἀθλιος, α, ογ.

PREPOSITION, *xatá*.

Properly *xarā* signifies a motion from a higher place downwards: and governs the *genit.* and *accus.*

With *genit.* it means, *down from*, *down*, *under*; but more commonly *against*, with verbs of *speaking*, *thinking*, &c.

With *accus.* it means, *at*, *by*, *near*, *during*, in an indefinite way; also, *according to*, and with the distributive sense of our 'by' (*by twos*, &c.)

According to reason, *κατὰ λόγον* (also with gen.
“in proportion to”).

During, in, or at the time of the disease, κατὰ τὴν νόσον.

In villages, κατὰ κώμας (*vicatim*).

Two by two, κατὰ δύο.

In all respects, *nātā nártā.*

Sensual pleasures, *ai katà tò σῶμα ἥδοναι.*

According to Plato

Exercise 52.

275. They cling to sensual pleasures, because⁷¹ they have never tasted true happiness. They are too wise⁶⁹ to cling to sensual pleasures. (Men) gladly gratify such a man as you are. I would gladly gratify such men as you. They leapt down from the wall. Do you wish (98) that I should speak the truth against my friend? The boy is like his father in every respect. This is (65) hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would⁷⁷ very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very

wretched, *unknown to himself*.⁴⁴ I cannot gratify a man like you *too soon*.⁴⁵ Will you not gratify a man like me *directly*?⁴⁶ Sophroniscus, as being selfish, obliged nobody, *willingly at least*.⁴⁵ All men, *so to say*,⁴⁶ like to oblige such men as you. All men, so to say, rejoice in praising⁴⁷ such a man as you are. These things happened *in the time* of the disease. I know that they dwell⁴⁴ in villages. 'The eagle has wings *in proportion to* its body. To live according to reason is a different thing (from living⁴⁸) according to passion. I will tell you *on condition* that you (will) send your boy to some master (259).

§ 46. οὐδεὶς ὅστις οὐ.

276. In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.

Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

Sometimes adverbs are affected by this kind of attraction : βῆται καὶ θετεῖ, δθετε περ ἦκει (for κεῖσε).

277. N. οὐδεὶς ὅστις οὐκ ἀν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ καταγέλασεν.

D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο.

A. οὐδένα ὅτινα οὐ κατέκλαυσε.

There is no one who *would not do this*.

There was no one whom *he did not laugh at*.

There was no one whom *he did not answer*.

There was no one whom *he did not weep for*.

278. VOCABULARY 46.

To laugh at,

καταγελάω.^a

• The art. must be expressed, though the *infn.* is to be omitted.
P γελάω, -ασματι, but ιγέλασσα. Short a.

To answer,	ἀποκρίνομαι. ^a
To weep for,	κατακλαίω.
Especially,	ἄλλως τε καί (both other- wise and also).
There is nothing like hear- ing,	οὐδὲν οἶον ἀκοῦσαι.
As fast as they could,	ώς τάχους εἰχον. ^c
The agricultural popula- tion,	οἱ ἀμφὶ γῆν ἔχοντες.

Exercise 53.

279. There is no one who would not weep for *such men as you*.^{ss} There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present^t whom he had not plotted against. I act strangely *in not gratifying*^{ss} a man like you.^{ss} I know that *I shall love*^{ss} a man like you. I am ashamed of *having plotted*^{ss} against a man like you. He evidently wished^{ss} to oblige such men as you. That is a hard thing, and for a man like me at least,^u impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, especially (when they are) young. *There is nothing like hearing* the ambassadors themselves. The agricultural population are doing well. They pursued the dog *as fast as they could*.

^a Aor. 1. *ἀποκρίθηναι* is *passive*, from *ἀποκρίνω* (*secerno*), except in *late writers*, who use it for *ἀποκρίνασθαι*. (B.)

^r Gen. of *τάχος*.

^s Put the *partic.* after the negatives. Οὐδενὸς δτούς οὐ πάντων δν ὄμων καθ' ἡλικίαν πατήρ είην. (Plato, Protag. 317. c.)

^t οἷω γε ἔροι.

§ 47. οἶος. δέω. μέλλω.

280. *a. b)* οἶος with the infinitive implies great *fitness* or *ability* in a thing: τέ is usually joined with οἶος in this signification; as οἶος τε εἰμὶ ποιεῖν, *I am the man, the fittest one to do it, I am able to do it, can do it.* Without the infinitive, with neuter, οἶος denotes *possibility*.

281. *c. d)* δέω with ὀλίγον, πολλοῦ, &c. is used both personally and impersonally, in the meaning of *I want but little of, am far from doing, &c.*: impers. πολλοῦ δεῖ, *there wants much, far from it*; ὀλίγον δεῖ, *there wants little, all but, &c.* Sometimes δεῖ is omitted with ὀλίγον, &c.

282. *e. f)* μέλλω is followed by an *infin.* of the *future, present, or aorist.*

Obs. The *future infin.* is the *most*, the *aorist* the *least common.*^a (P.)

283. *a)* οἶος τέ εἰμι, *I am able* (i. e. *am such as to do a thing*). οἶος τέ εστι, *it is possible.*

b) οἱ πρόσθετοι ὄδοντες οἶοι τέμνειν εἰσίν, *our front teeth are adapted for cutting.*

οὐ γὰρ ἵνα οἶος ἀπὸ παντὸς κερδαίνειν, *he was not of a character to do any thing whatever for the sake of gain.*

^a There is a large class of verbs the object of which, expressed by an *infinitive*, relates to *future* time, and *may*, therefore, be in the *future*, though it often is in the *pres.* or *aor.* "The *present* is preferred when either the *certain definite occurrence* of the action is to be marked, or its *immediate commencement* from the time the words are uttered." (K.) Buttmann properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future* time) after such verbs. (B. ad *Plat. Crit.* 14. 3.)

^v Or, *was not a man to, &c.*

c) ὁ λίγον δέω δακρύσαι, *I could almost cry; or am near crying.*
 ὁ λίγον δεῖν ἐδάκρυσα, *I was near crying.*
 ὁ λίγον πάντες, nearly all (*δεῖν* omitted).
 τοῦτο γὰρ πολλοῦ δεῖν εἴποι τις ἄν, *for a man would not assert that, far from it.*

d) δυοῖν δέοντα * εἴκοσι, *eighteen.*
 e) μελλω γράψειν, γράψειν, γράψαι, *I am going to write.*
 f) εἰ μέλλει εἰ φιλόσοφος γενέσθαι, *if he is to become a philosopher.*

283*. VOCABULARY 47.

Cry, shed tears,	δακρύω.
I am far from,	πολλοῦ δέω.
Nearly, almost,	ὅλιγον δεῖν (used as an adverbial phrase; or ὅλιγον only).
Far from it,	πολλοῦ δεῖν.
Am going to,	μελλω (also, <i>am likely to</i> , and <i>am to</i> , &c.)
To gain,	κερδαίνω.
Gain,	κέρδος, εος, τό.
Stove,	κάμινος, ον, ἡ.
Mostly,	τὰ πολλά.
Front (adject.),	ὁ πρόσθεν.

PREPOSITIONS, ἀμφί, περί.

Govern *genit.*, *dative*, and *accus.*

Signification: ἀμφί or περί τόν, 'about,' in answer to both *where?* and *whither?* ἀμφί or περί τι or τινὰ ἔχειν or εἰναι is, *to belong to*,^{*} *to be*, or *be employed about*.

* The construction δυοῖν δέονται has disappeared, under the influence of modern criticism, from the works of the great writers, with the single exception of Xen. Hell. i. 1, 5: ἐπεισπλεῖ δυοῖν δέονται εἴκοσι ναυαῖν, where δέονται is undoubtedly the proper reading. (Krüger.)

* οἱ ἀμφί (or περί) Ἀντον, *Antus and his followers or party*: a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. (B.)

περὶ τῷ denotes *care about*: it follows verbs of *fearing* (*δεδιέραι*), *being at ease about* (*θαρρέειν*), &c. *ἀμφὶ* and (more commonly) *περὶ τοῦ* are *of, about (de)* as in ‘*to talk about*.’ Also, *φοβεῖσθαι*, *φιλοτειχεῖν* (*to contend*) *περὶ τινος*. *περὶ πολλοῦ ποιεῖσθαι* or *ηγεῖσθαι*, *to value highly, to make a great point of, or attach great importance to.*

Exercise 54.

284. He asked whether this was possible. We cut with our front teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large¹² front teeth. He was not of a character to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed *with (part.)* nineteen ships. It is not possible that one man *should ever do*¹³ all this. You will not escape from (86*. b) death. He is mostly about the stove. Do not think that I do this from insolence. Young men are of a character to desire many things. *Nearly* all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this¹⁴ by nearly all (of them). I am far from desiring all that you have. He fears the same things *that we do* (182). He says that he (219) is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that *he* has been entrusted with this.¹⁵

¹² So *περὶ πλείονος, πλείστου, &c.* *περὶ μικροῦ.* (See 243.)

¹³ Ιχω.

§ 48. ὅπως. οὐ μή.

285. *a. b)* ὅπως,^a when it refers to the *future*, has either the *subj.* or the *future indic.*,^f and retains them even in connection with *past* time, when the *optative* might have been expected (69).

286. *c. d)* The verb on which the sentence with ὅπως depends is often omitted.

R.E.M. This construction is equivalent to an *energetic imperative*: —ση or σητε may be supplied.

287. οὐ μή,^b with the *fut. indic.* or *aor. subj.*, is used as an emphatic *prohibition* or *denial*.

R.E.M. 1. This construction is probably *elliptical*: οὐ (δέος ἔστι) μή . . . &c.

With the *second pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the future, a *denial*.

R.E.M. 2. Elmsley says: “οὐ μή cum futuro relatis est, cum subjunctivo vero negantis;” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*. Elmsley explained this phrase in what seems the simpler way, by joining the μή to the verb. Thus οὐ μή λαλήσεις; = will you not not-talk? = will you not hold your tongue? = hold your tongue. But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation, supposing δέος ἔστι, or some such phrase, understood.

287*. *a)* φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*
b) ἔντεβούλευεν οὐτῷ ποιεῖν, ὅπως ὁ σῖτος ἀντίσῃ, *he advised them to do this, that the provisions might hold out.*

* ὅπως is properly ‘*how*’; and it cannot be used for ‘*that*’, except where for ‘*that*’ we might substitute ‘*that by this means*’; or ‘*that so*’. With the *future indic.* it is always strictly ‘*how*’, δέος τρέπω.

† The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. (R.)

ᵇ Dawes laid it down as a rule, that the subjunctive of the *aor. 1. act* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Buttmann thinks that the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*

- c) ὅπως ἀνὴρ ἔσει, *that you behave (or quit yourself) like a man.*
- d) ὅπως μὴ ποιήσῃτε, ὁ πολλάκις ὑμᾶς ἔβλαψεν, *be sure not to do what has often been detrimental to you.*
- e) οὐ μὴ λαλήσεις; *do not chatter pray.* οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*

288. VOCABULARY 48.

To bethink myself, consider,	φροντίζω.
Talk, chatter,	λαλέω.
Whilst he was walking,	μεταξὺ περιπατῶν.
Nevertheless,	οὐμως.
To be at dinner,	δειπνέω (<i>δεῖπνον, cæna</i> , the principal meal of the day taken towards evening).

PREPOSITION ἐπί.

Governs *genit.*, *dative*, and *accus.*

Signification: in answer to question *where?* generally with *genit.*, sometimes with *dat.* in the sense of '*on*': as ἐφ ἵππου ὁχεῖσθαι: ἐφ ἵππῳ πορεύεσθαι.

In answer to questions *whither?* with *accus.*; as ἐπὶ λόφον τινά, *to a certain hill*; and more generally, *on, in, towards to, &c.*

They marched *to Sardis*, ἐπὶ Σάρδεων.

They sailed *to Chios*, ἐπὶ τῆς Χίου.

Towards home, ἐπ' οἴκου.

ἐπί with *dative* denotes *in addition to, besides; close by* (as ἐπὶ τῷ ποταμῷ); an *aim or condition* (266), and the *being in one's power* (65).

ἐπί with *genit.* often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

To come for { (to effect it), ἐλθεῖν ἐπὶ τούτῳ.
this, } (to fetch it), " " τοῦτο.

To be drawn up four deep,
To be named after a per-
son,
To endure a thing *for the
sake of praise,*

ἐπὶ τεττάρων τετάγθαι.
ὄνομα ἔχει εἰπὲ τετός.
εἰπὲ επαιρόη.

Exercise 55.

289. Be sure to be here yourself (287*. d). Take care that your children may be as good *as possible*⁶² (287*. a). Be sure to behave like men worthy of the liberty you possess. Take care not to say what has often hurt you. Take care to injure nobody. The Grecian Hoplites were drawn up three deep. Cyrus marched for Sardis with (part.) his Grecian Hoplites. He said that these things *were not in his power*.⁶³ They made (*mid.*) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (*p*) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character⁶⁴ to act unjustly by the citizens. They are not sent out (*on an understanding that they are*) to be slaves (227. b). He says that *he dwells close by the river*. He is very ambitious, so as (211) to do every thing for praise. He said that the corpse was *of a superhuman size*.⁶⁵ He said that he had suffered things *too great for tears*.⁶⁶ Do not do this, *pray*. They will assuredly not obey the laws of the city. Leave off chattering.

§ 49. μή. μὴ οὐ.

290. a. b) After expressions of *fear, solicitude, uncertainty, &c.* μή is used with the *subjunctive or indic.*

* βέλτιστος.

Ova. The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared, &c. has or will really come to pass.* Of course the *subj.* becomes the *opt.* in connection with *time past,* and in a *dependent proposition.* (70, 71.)

291. c) The notion of *fear* is often omitted before *μὴ οὐ*, the verb being then generally in the *subj.*

292. f. g) *μὴ οὐ* is also used with the *infin.* after many negative expressions:—

1) After *to hinder, deny, feel misgiving, &c.* when they have a negative with them; if not (as in 293. e), they are used with *μή*, where we use *no negative.*[†]

2) After such expressions as *δεινὸν εἶναι, αἰσχρόν* or *αἰσχύνην εἶναι, αἰσχύνεσθαι.*

3) After such negative expressions as, to be *unable, impossible, not right, &c.*

4) *μὴ οὐ* is also sometimes used with the participle^d and with *ωςτε* and *infīn.*, after negative expressions.

293. a) *δέοικα μὴ θάνω, I fear that I shall die.*
δέοικα μὴ οὐ θάνω, I fear that I shall not die.

b) *φοβοῦμαι μὴ εὑρήσουμεν, I fear we shall find.*
φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήσαμεν, I fear that we have missed (lost) both.

c) *ἀλλὰ μὴ οὐκ ἥδιδαχτόν, but perhaps it is a thing that cannot be taught.*

d) *εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν; but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*

e) *ἀποκωλῦσαι τὸν Ἑλληναῖς μὴ ἐλθεῖν, to prevent the Greeks from coming.* *ἡρούντο μὴ πεπτωκέναι, they (denied that they had fallen) said that they did not fall.* *ἀπιστοῦντες αὐτὸν μὴ ἤξειν, not believing that he would come.*

[†] But the *μή* is not always expressed after verbs of *hindering, preventing, &c.* *σχῆσον σε πηδᾶν, &c.*

^d Thus *δυσάλγητος γὰρ οὐ | εἴηται retardē μὴ οὐ κατοικεῖτων Εἵραν.* (Soph. Ant. 96.)

f) σὺ γὰρ ὑπέσχον ἡγείσειν,· ὡς οὐχ ὅσιόν σοι ὁν
μὴ οὐ βοηθεῖν δικαιοσύνην, for you promised
to investigate it (with us), as holding
it impious in you not to come to
the assistance of justice.

g) οὔτε μὴ μεμνῆσθαι δύναμαι αὐτοῦ, οὔτε μεμνημέ-
νος μὴ οὐκ ἐπανειν, I can neither not re-
member him, nor remembering not
praise him.

293*. VOCABULARY 49.

Capable of being taught, that can be taught,	διδαχτός, ἡ, ὁν.
Science,	ἐπιστήμη, ης, ἡ.
Know, know how,	ἐπίσταμαι.
To fall into a person's power or hands,	γίγνεσθαι ἐπί τινι.
To prevent a person,	ἐμπόδων εἶναι μὴ, or after negatives or in questions implying a nega- tive, μὴ οὐ. ἐκποδών is, out of the way of.
Right, lawful (as deter- mined by <i>divine</i> or <i>nat- ural</i> laws.)	ὅσιος: ε δίκαιος, α, or, (of what is permitted by human law.
Fall,	πίπτω. ^b
Hinder, prevent,	κωλύω, ἀποκωλύω.
To deny,	ἀφρέομαι.
Fear,	δείδω. ^c
Suspect,	ὑποπτεύω (accus. of person).

PREPOSITION μετά.

Governs *genit.*, *dative*, and *accus.*

• 282, note c.

^a ἐπιστημαι, ἐπιστησαι, ἡπιστηθην. Imp. ἡπιστάμην. 2 sing. pres. ἐπί-
στασαι.

^b But as opposed to *ἱερός*, *ὅσιος* relates to *man*, i. e. to *natural laws*:
hence *ἱερὰ καὶ ὕσια*, ‘divine and human things’

^b πίπτω, πεσοῦμαι, πίπτωκα. ἔπεσον.

^c δείδω, δεῖσομαι, δέδοικα and δέδιξ (both with meaning of pres.) Aor.
1. ἐδείσα.

Signification: with *accus.*, *after*.

“ “ with *genit.*, *with*.

“ “ with *dat.* (only in the poets), *among*, *inter*.

Exercise 56.

294. I fear his coming to some harm (*lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot *either go or stay* (110). I knew that they would prevent⁷⁴ the king from coming (293. e) into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being (293. e) true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from dying? They sent out *men to prevent them*† from coming into the country.

§ 50. *μή with Relatives, the Infinitive, &c.*

295. a. c) *μή* is used in *relative* sentences and with *participles*, *adjectives*, &c., whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned* person or thing.

Hence relative sentences, participles, and adjectives take *μή*,

† See 238*, the third example.

whenever they might be resolved into a sentence with 'if,' or describe only a *supposed* case: not particular *individuals*, but individuals of a *class*.^k

296. *d)* The infinitive generally takes *μὴ*, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). See 110.

297. *b)* With *ὅτει* the *infinitive* takes *μὴ*, the *indicative* *οὐ*.

298. *a)* *τίς δὲ δοῦναι δύναται ἐπέρφ,* *ἀ μὴ αὐτὸς ἔχει;*
but who can give to another what he has not got himself?

b) *ἀσφάλειάν σοι παρέξονται, ὅστε σε μηδένα λυπεῖν,* *they will afford you security, so that no man shall annoy you.*

πράγματα παρεῖχον, ὅστε οὐκέτι εἰδύνατο τὸ στρατεύμα πορεύεσθαι, *they harassed them, so that the army could not advance further (any longer).*

c) *οὐδεὶς . . . ὅτις μὴ παρέσται, no one who shall not be present (or, who is not present).—*
οὐ μὴ πιστεύων, he who does not believe.
τὰ μὴ καλά, dishonorable things.

d) *τὸ μὴ τιμᾶν γέροντας ἀρόσιον ἔστι, it is wrong (an unholy thing) not to honour old men.*

e) *μὴ γένοιτο, "may it not be so!" μὴ ιδοις τοῦτο, may you never see this!*

^k The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular sense*; the thing spoken of being, *not the substantive itself*, but the *substantive so limited*.

^l Or *ὡς*, which is used (though less frequently) in the same way.

^m In connection with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. We generally do not. Thus in the example we should say, '*a man who is not present*', taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do, who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible.

ⁿ Translated by '*God forbid!*' in the English Bible.

299. VOCABULARY 50.

One who has slain a man
with his own hand, the
actual murderer,

Wrong, wicked, impious,
Security, safety from dan-
ger,

Safe,

To be in safety, to be safe,

Voluntarily,

Lazy, idle,

αὐτόχειρ, ρος, ὁ et *ἡ* (one ter-
min.)

ἀνόσιος, ος, ον. (See 293*.)

ἀσφάλεια, ας, ἡ.

ἀσφαλής, ἡς, ἐς.

ἐν τῷ ἀσφαλεῖ εἶναι.

ἐθελοντής, ὁ οῦ, ὁ.

ἀργός, ὁς, ὡν (from *ἀ-*, *ἔργον*).

PREPOSITION *παρά*.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.* *from*, after such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

With the *accus.*, *to*, and (in answer to *where?*) *at*. *παρά* with the *acc.* has also the meaning of the Latin *præter*; *besides, beyond, against*.

With the *dative*, *beside, along side of, by, among &c.*; as *ἐστη παρὰ τῷ βασιλεῖ*, "he stood in the king's presence;" *παρ' ἐμοί*, "in my opinion" (*meo judicio.*)

Besides his bread,

παρὰ τὸν ἄρτον.

Beyond, more than the
others,

παρὰ τὸν ἄλλονς.

Against the laws of the
gods,

παρὰ τὸν τῶν θεῶν θεσμούν.

Contrary to or beyond
what was expected,

παρὰ δέξιαν.

PHRASES.

I had a narrow escape from
death,

*παρὰ μικρὸν ἡλθον ἀπο-
θανεῖν.*

I had a narrow escape,

παρὰ ὀλίγον διέφυγον.

• Properly, *as a volunteer.*

Exercise 57.

300. He who (*p*) does not love his father, is impious. I fear it may be impious not to honour old men. No one who is not present (298. *c*), shall receive money. I entreat you not to stay. The sons of the Persians of *the present day*¹¹ pursue what is dishonorable. He who (*p*) does not trust God, *has become miserable, unknown to himself*.¹² Not to love one's own children is wicked.● It is not possible for me to give you what I do not possess myself. He is too wise¹³ not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he *would labour*¹⁴ more than the rest. Know that I will incur¹⁵ this danger with you (*pl.*) Besides his bread he has wine. I am conscious¹⁶ of having had a narrow escape from death. He was very lazy, so as to undergo no labour *voluntarily*. He was very lazy, so that he underwent no labour, *at least willingly*.¹⁷ I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians *in*¹⁸ one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were (293. *e*) the actual murderers. I suspect¹⁹ that this is impious. He went away, because (*p*) he suspected that it was impious to remain. Shall we say this (99) or not?

§ 51. Some Adverbs of Time, &c.

301. *a)* Some adverbs govern a noun in the same case as the adjectives from which they are derived.

¹⁹ *ἴποιτεύω* is followed by *acc.* and *infn.*, or (when it implies, *fear*) by *μή*. *ἴποιτεύσας μή τι πρός τῆς πόλεως ἴπαιτον εἰη*, &c. (Xen. An. iii. 1, 53.)

302. 1) Hence comparatives and superlatives take the *genitive*. 2) Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case : e. g. ἀμα ὁμοῦ, *together* :—ἀμα, (or ὁμοῦ) τοῖς ἄλλοις.

303. b) ὡς, as a preposition (= πρὸς), is only joined to *persons*.

304. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions. This is the origin of conjunctions.

305. d) ἀχρὶ or μέχρι, ἔως, and ἕστε, both in the sense of 'until,' and in that of 'as long as,' govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.

306. 1) Of course the *opt.* will appear without ἀν in *oratione obliqua*, even where there is no uncertainty. 2) Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἀν will be used in connection with *pres.* or *future* time; the *optative*, in connection with past time and the *oratio obliqua*.

307. e) πρίν, as being a *comparative*, takes η̄ (which however is often *omitted*), and generally the *infinitive*; but the *subj.* with ἀν, if the event is *future*.

Hence the *subj.* with ἀν will be used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

308. a) ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*
b) εἰσῆλθεν ὡς ἐμέ, *he came in to me.*

^a μέγατος οὐ is often found: So ἔως οὐ, &c.

^b With πρίν and ἦντα, and (in *poetry*) with μέχρι, ἀχρι, ἔως, the *subj.* is sometimes found without ἀν. (K.)

And according to Hermann (against Elmsley) *with* ἀν. "Ubi in rectâ oratione πρίν ἀν et similes particulæ conjunctivum requirunt, in oratione obliquâ manet ἀν, sed conjunctivo substituitur optativus ut proprius orationis obliquæ modus." (Præf. ad *Trach.* p 8.)—Hartung says: "When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle ἀν may, whenever one pleases, be left at his old post." (*Partikellehre*, ii. 304.)—Poppe, however, rejects ἀν from *Xen. An.* vii. 7, 35. ἰδέοντο μὴ ἀπέλθειν πρίν ἀν ἀπαγάγοι τὸ στράτευμα (which in direct narration would be, μὴ ἀπέλθῃς πρίν ἀν ἀπαγάγῃς), a passage quoted by Hartung.

c) παρέσομαι ὅπότε κελεύσεις, *I will be with you whenever you bid me.*
 d) περιμενῶ ἔως ἂν (or μέχρις ἂν) ἐλθῇ, *I will wait till he comes (venerit).*
 ποίησον τοῦτο ἔως ἔτι ἔξεστι, *do this whilst you still may.*
 ἔστε (μὲν) αἱ σπουδαὶ ἡσαν, οὐποτε ἐπανόμητημᾶς οἰκτείων, as long as the treaty lasted,
I never ceased to think upon ourselves with pity.
 οὐποτε λήγουσιν ἔστι ἀνάρχωσιν αὐτῶν, *they never leave off till they rule over them.*
 e) πρὶν ἡ ἐλθεῖν ἤμε (or πρὶν ἐλθεῖν ἤμε¹: before I came. πρὶν ἦ ἐλθω, till I come (= till I shall have come; venero).

309. VOCABULARY 51.

Near,	ἐγγύς.
Near the city,	ἐγγὺς τῆς πόλεως.
Apart,	χωρίς.
Apart from, or without the rest,	χωρὶς τῶν ἄλλων (so διχα τινός).
Immediately, directly,	εὐθὺς.
Directly or straight to the city,	εὐθὺς τῆς πόλεως.
Immediately on his arrival,	εὐθὺς ἥκων.
From our very birth, as soon as we are born,	εὐθὺς γενόμενοι.
Most of all,	μάλιστα πάστων.
Except a very few;	πλὴν πάνυ ὀλίγων.
Except if,	πλὴν εἰ.
Out of, without the city.	ἔξω τῆς πόλεως.

Exercise 58.

210. Do not go away till I come. I will not cease

¹ Also πρὶν ἥλθον ἐγώ. The preceding clause has often πρόσθετον in it, which makes the πρὶν appear superfluous.

² εἴθες and εἴθε are no more different words than μέχρις and μέχρι: but the Attics generally used εἴθες of time, εἴθε of place. It is only accidentally, that εἴθες is identical in form with the masc. adjective.

fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned-from-banishment. Whilst you are still at leisure, speak. We were afraid, till (*μέχεταις*) the Greeks sailed away. They did not cease till (*before*) they sent for the boy's father. We used to wait about till the gates were opened. I will not go away till (*before*) I have conquered you. He said, that he would come to us, whilst he still might. Do not cease, till you have mastered your temper. Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (*was doing best*). The general went in to the king. And they (*of persons before mentioned*, 38) obeyed, except if any man stole any thing. He said that he was nearly related⁵² to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about⁵³ the task. From our very birth we want many things. He died as soon as he was born.

§ 52. *On Interrogative Sentences.*

311. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

312. *ἄρα* is mostly used in questions that imply something of *uncertainty, doubt, or surprise.*

313. The answer 'Yes' is expected by,—

ἄρ το; η γάρ το; οντο; ούκοντο; ἀλλο τι η;

314. The answer 'No' is expected by,—

ἄρα μήτο; η ποντο (num forte?); μήτο; μῶτο; *

* περιμένω.

^ μῶτο=μήτο: but the etymology being forgotten, *οντο* is sometimes used with it. Also μῶτο; and μῶτο; the latter requiring an assenting answer (=nonne?).

OBS. *οὐ* expects *yes*; *μέν*, *no*.—*οὐ* is often followed by *μέτροι*: also by *εἰ*, *δή τοι*, with which it has an ironical force, *I imagine, forsooth,*
Also *οὐτε τοῦ*.

315. h. i) *εἶτα, ἔπειτα* (*then—and yet—and nevertheless*) express *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

316. k) From the frequent use of *ἄλλο τι η*, it came to be used as a *simple interrogative particle*, and the *η* was often dropt.* It is then better to write it as one word, *ἄλλοι* (K.)

317. τί πάθω; (*having suffered what? = what possesses you to . . . &c.?*

τί μαθώ; (*having learnt what? = what induces you to . . . &c.?*

These phrases are used in *indignant, reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

318. a) ἀρότεντεῖς; *are you prosperous?*

b)
$$\left\{ \begin{array}{l} \text{ἀρότεντεῖς; is not he ill?} \\ \text{he is ill, isn't he?} \end{array} \right\}$$
 [Yes.]

$$\left\{ \begin{array}{l} \text{ἀρότεντεῖς; is he ill?} \\ \text{he is not ill, is he?} \end{array} \right\}$$
 [No.]

c) η πον τετόλμηκας ταῦτα; *you have not surely dared to do this?* [No.]

d) η γὰρ, εάν τι ἐρωτᾷ σε Σωκράτης, ἀποκριτεῖ; *Socrates puts any question to you, you will answer him, will you not?* [Yes.]

e) οὐτι πον ἐγώ ἀγροικίζομαι; *surely I am not behaving rudely am I?* [No.]

f) μῶν τι σε ἀδικεῖ; *he has not injured you in any respect has he?* [No.]

g) μή τι νεώτερον ἀγγέλλεις; *you bring no bad news I hope, do you?* [No.]

* Stallbaum thinks it was dropt in *animated, impassioned* questions, and retained in those of a more *sedate* and *sober* character.

y The *present* of this word is used for the *perfect*, for a man *continues* to wrong us till he has made us reparation. (Heindorf, *Protag.* 463.)

* *νεώτερον* for *νέον* (*a new thing; news*), and that *per euphemismum* for *κακόν*. (Heind. *Prot.* 461.)

h) εἰτί ἐσίγας Πλοῦτος. ὡν; and did you then hold your tongue, you Plutus?

i) ἐπειτί οὐκ οἶει θεοὺς ἀνθρώπων τι φροντίζειν; do you then really not think that the gods regard mankind?

k) ἄλλο τι η περὶ πλείστου ποιῆ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?

ἄλλοι οὖν οἴγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; what! do not the covetous love gain?

319. VOCABULARY 52.

To strike,	τύπτω.
Free,	ἐλεύθερος, α, ον.
Weak, ill,	ἀσθενής, ἡς, ἐς (ἀ, σθέρος, strength).
Weakness, infirmity, a complaint,	ἀσθένεια, ας, ἡ.
Fond of gain,	φιλοκερδής, ἡς, ἐς.

PREPOSITION *πρός*.

Governs *genit.*, *dative*, and *accus.*

Signification: *to, close by*; in answer to *whither?* *πρός* generally takes the *accus.*: in answer to *where?* the *dative*.

With *acc.* *πρός* also means *towards, against, in reference to, with a view to, in comparison of*.

With *genit.* *πρός* means *from, by* (after *to hear, to be praised or blamed by*, and frequently after the passive verb).

It is also used with *genit.* of *situation* and in *adjurations*.

I am wholly wrapt up in this,	πρὸς τούτῳ σκλος εἰμί.
To pay close attention to one's affairs,	πρὸς τοῖς πράγμασι γίγνεσθαι.
In addition to this,	πρὸς τούτοις.

To fight against a person,	$\pi\rho\circ s\ \tau\iota\omega\alpha$.
To calculate with one-self,	$\lambda\omega\gamma\zeta\epsilon\sigma\theta\omega\pi\varrho\circ\varsigma\ \hat{\epsilon}\alpha\upsilon\tau\circ\varsigma$ (so with $\sigma\kappa\epsilon\pi\tau\epsilon\sigma\theta\omega\pi\varrho\circ\varsigma$, $\sigma\kappa\omega\pi\iota\varsigma$, to consider).
To be dishonoured by, On the father's side,	$\hat{\alpha}\tau\mu\alpha\zeta\epsilon\sigma\theta\omega\pi\varrho\circ\varsigma\ \tau\iota\omega\varsigma$. $\pi\rho\circ s\ \pi\alpha\tau\varrho\circ s$.
1) To be consistent with, like, characteristic of; 2) to be on his side; 3) to make for him, to be for his interest; to be a good thing for him.	$\epsilon\iota\omega\omega\pi\varrho\circ s\ \tau\iota\omega\varsigma$.

Exercise 59.

320. Are not these things for our interest rather than for that of our enemies (318. *b*)? Is not he wholly wrapt up in these things? You do not *surely* wish to have wine in addition to your bread (318. *c*)? I do not *surely* act insolently do I (318. *e*)? You are not come to bring us (*p*) any bad news, I hope (*are you*)? [No.] And are you, *then*, not without fear of death, though (*p*) a pious man (318. *h*)? And do you, *then*, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? *What possesses you* to strike a free man? *What induces you* not to choose to stay with us any longer? *What possesses you*, that you will not cease to behave-insolently⁷⁴ towards your friends? These things are not more *for the interest of* our enemies than of us, are they? [No.] Have you been in *any* respect dishonoured by Xenocrides? Do you not think it a most important thing, that your children should be brought up as well as possible (318. *k*)? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are⁷⁴ for the interest of Cyrus. I know that he is on the side of the Athenians. De we not both see and hear from our very birth?⁷⁵

* Translate as if it were, ‘*having suffered what do you strike?*’ &c.

§ 53. *Indirect single Questions.*

321. a) The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable *ò* —, which gives them a connecting power.

Thus from *πότος*; *ποῖος*; *ποῦ*; *πόθεν*; *πῶς*; &c. are formed *διπότος*,
διποῖος, *διποῦν*, *διπόθεν*, *διπῶς*, &c.

So *ὅστις*, formed by prefixing the relative to *τις*, is the proper *dependent* interrogative. See 72, note y.

322. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even, as in (b), *intermix* the two.

323. c) Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions.

c) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.*^b and not in the *nominative*.

324. d) When the person of *whom the question is asked* repeats it, he uses the forms beginning with *ò* —.

325. a) *οὐκ οἶδα* (or *οὐκ ἔχω*) *ὅποι τράπωμαι*. (See 72. b).

οὐκ οἶδα ὃ στις ἔστι, I don't know who he is. *οὐκ οἶδα ὃ πως τὸ πρᾶγμα ἔπραξεν, I don't know how he did the thing.* *ἀπόκριναι ἀρδεσίως ὃ πότερα σοι φαίνεται, answer boldly which of the two is your opinion.*

b) *ἴσμεν^c πόσα τέ ἔστι καὶ ὃ ποῖα, we know both how many they are, and of what kind.*

c) *ὁρᾶς οὐν̄ ήμᾶς, ἔφη, ὃ σοι εἰσμέν; do you see, said he, how many we are? (or how many there are of us?)*

^b The accusative is generally retained in the English Bible; “I know *thee*, who thou art,” &c.

^c See 71. c.

d) οὗτος, ⁴ τί ποιεῖς ; — ὁ, τι ποιῶ ; *you there, what are you doing?—what am I doing?*

326. VOCABULARY 53.

PREPOSITION *ὑπό*.

Governs *genit.*, *dative*, and *accus.*

Signification: with *genit.*, *by*, *after* *passive* verbs and active verbs with a passive notion. Also, to express a *cause*; *from, out of, through*.

With *dat.*, *under*, after verbs of *rest* only: sometimes instead of the *gen.*, after passive verbs (*δαμῆγαι ὑπό τινι*).

With *accus.*, *under*, after verbs of *rest* as well as verbs of *motion*. Also, *about*, of time.

To die *by the hands of*, ἀποθανεῖν ὑπὸ (gen).

To learn *by compulsion*, ὑπ' ἀνάγκης.

He did it *through or from fear*, ὑπὸ δέους (δέος, οὐς, τό).

To be mad *from intoxication*. ὑπὸ μέθης μαίνεσθαι.

At *or about nightfall*, ὑπὸ νύκτα (sub noctem).

Exercise 60.

327. The slave died by the hands of his master. Most boys learn by compulsion. I perceived (*p*) that the boy learnt by compulsion. I do not repent of having learnt⁷⁴ these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away *on condition that* (269. e) you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don't know how the eagle had his eye knocked out.⁷⁵ I shall praise (all) whom I see (94. l) marching in good order. How much would your possessions fetch, if they were sold? He says that he

⁴ οὗτος, αὕτη, are used (instead of *voc.*) in exclamations; *you there!*

will hold his tongue *though he should have*³¹ much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things.⁴¹ These things happened about the same time.

§ 54. Double Questions.

328. *Direct double questions* are asked by *πότερον* (or *πότερα*)—ἢ, less commonly by *ἄρα*—ἢ.

REM. μᾶν—ἢ is still less common: ἢ—ἢ belongs to poetry, especially *epic* poetry.

329. *Indirect double questions* are asked by εἴτε—εἴτε: εἰ—ἢ: *πότερον*—ἢ.

REM. ἢ—ἢ belongs to *epic* poetry, though occasionally found in Attic poets. εἴτε—ἢ, and εἰ—εἴτε, are also used by poets.

330. a) *πότερον ἔφονται Κύρῳ, ἢ οὐ;* *will they follow Cyrus or not?*

πρὶν δῆλον εἶναι . . . πότερον ἔφονται Κύρῳ, ἢ οὐ, *before it was known, whether, &c.*

b) *τούτῳ τὸν νοῦν πρόσεχε, εἰ δίκαια λέγω, ἢ μή,* *attend to this, whether what I speak is just or not.*

c) *σκοπῶμεν εἴτε εἰκὸς οὐτῶς ἔχειν, εἴτε μή,* *let us consider whether it is likely to be so, or not.*

331. VOCABULARY 54.

The road home, ή οἰκαδε • ὁδός.

To suffer a thing to be done, to allow it to be περιοράω.¹
done with impunity.

* οἰκαδε is from the acc. of a shorter form (such as οἰξ, οἰκός) of οἶκος. Though this form does not occur, several similar ones do; e. g. ἀλεῖ, κράδα, for ἀλεῖ, κράδην. (B.)

¹ It takes the infinitive if the thing is to be prevented; the participle if it is to be avenged. Of course (by 73, note 1) περιτίθειν will be used for aor., περιόψεσθαι for fut.—The phrase brings to one's mind our 'to

Boldly,	<i>θαρρῶν</i> (participle).
Restore an exile,	<i>καταγω.</i>
To pay attention to, to attend to,	<i>τὸν νοῦν προσέχειν, or προσέχειν</i> only, with <i>dat.</i>
Likely, natural,	<i>εἰκός.</i> ⁵

Exercise 61.

332. I don't know whether he is alive or dead. If you attend to your affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly *on condition* of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer⁷⁴ their country to be ravaged. O citizens, let us not suffer our country to be ravaged. They will not *stand by and see* us injured. They made peace *on condition* that both (parties) should retain (*have*) their own. He said that Xenocrides was too wise⁵⁰ to be deceived by his slaves. He says that more arms were taken *than could have been expected from the number of the dead.*⁵⁹ He says that *he*⁷² is not afraid of death. The king sent persons to restore (*the exile*) Xenocrides (238*, third example).

*§ 55. Observations on *εἰ*, *ἴαστος*.*

333. a) *εἰ* is used for *ὅτι* (*that*, after *θαυμάζω*, and some other verbs expressive of *feelings*).

stand by and see' (a man injured); but it gets its meaning in a different way; i. e. not from the notion of *seeing* and yet not acting, but from that of *not seeing*, of looking round about an object instead of *at* it. Hence it agrees more nearly with our *to overlook* (an offence).

* Neut. of *εἰκώς*, part. of *εἰσινα* (*am like*), which has three forms of part. *εἰκώς*, *εἰκός*, *εἰκώς*. (B.)

This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what may be *quite certain* as only probable.

334. b) *ei* is (as we have seen, 80) used for 'whether:' it has this meaning after verbs of *seeing*, *knowing*, *considering*, *asking*, *saying*, *trying*, &c.

335. *éár* is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. (K.)

336. a) ἀγανακτῶ εἰ οὐτωσὶ ἡ νοῶ μὴ οἶός τ’ εἰμὶ εἰπεῖν, *I am indignant at being so unable to express my meaning.*

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, he is not contented with not having been punished.

Θανυάζω εἰ μηδεὶς ὑμῶν ὀργίζεται, I am astonished, that not one amongst you is angry.

b) σκέψαι εἰ ὁ Ἑλλήνων νόμος καλλιον ἔχει, consider whether the Grecian law is better.

σκέψαι εἰς τὸν τοῦτο σοὶ μᾶλλον ἀρέσκη, see whether this pleases you better.

μηδὲ τοῦτο ἀρρένων ἔστω μοι, εἴπερ σέ πως πείσω,
nor let me leave this unsaid, if I may by
any means persuade you (i. e. that I
may see whether) I can, &c.

337. VOCABULARY 55.

Am indignant, ἀγανακτέω (*dative*; but it takes the *accus.* of a *neut.* pron.)

O Athenians,
Please,

^b Demonstrative pronouns and adverbs are strengthened by what is called the *i demonstrativum*, which is a long accented *i* answering to *-ce* in Lat. Short vowels are thrown away before it. *óvrosi* (*this man here*), *óvrit*, *rurí*, &c. So *obrwsi*.

¹ The Attics use σηκώ, σηκοῦμαι, for present (*not* σκέπτομαι), but σκέψουμαι, τοκεύμενη, and ἱσκεμμα, from σκέπτομαι, depon. middle.

k δοξάω, ἀρέσω, &c. perf. pass. ἡρεσμαι: ἡρίσθη.

Exercise 62.

338. It is this very thing, O Athenians, that I am indignant at,¹ that you *allow* half your country (58) to have been ravaged *with impunity*. This it is that I am indignant at. Cyrus being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person.²⁴ He says that he is of a mild disposition (137. *a*). I asked him whether the king was of a mild disposition or not. Do you see how many are suffering *the same as you* (182. *a*)? Do you know of what kind the laws of the Persians are (323)? You there, what do you say?—What do I say! Although, if any man is of a mild disposition, it is he.²⁵ I wonder that you are not able to go in *without being observed*.²⁶ He says that he is not of a character to do any thing whatever for the sake of gain (283).

§ 56. Condensed Questions.

339. *a. b. c)* By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where we must use two.

Rem. Thus in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

340. *a)* *τι ἀν ποιοῦταις ἀναλάβοιεν τὴν ἀρχαίαν ἀρετήν;*
what must they do to recover their ancient virtue? (or, *by what conduct can they, &c.?*)

b) *καταμεμάθηκας οὖν τοὺς τι ποιοῦτας τὸ σύνομα τοῦτο ἀποκαλοῦσιν;* (have you learnt =) *do you know, then, what those persons do, to whom men apply this name?*

¹ I am indignant at this thing itself.

c) τίνας τούσδε ὁρῶ ξένους; who are these strangers whom *I behold*?

341. VOCABULARY 56.

With what object in view,	τί βουλόμενος;
By Jupiter,	τὴ Δία, or τὴ τὸν = Δία.
No, by Jupiter,	μὰ Δία.
Apollo,	Ἀπόλλων, ἀρος, ὁ.
Neptune,	Ποσειδῶν, ἄνος, ὁ.
Minerva,	Ἀθηνᾶ, ἄξ, ἡ.
Swallow,	χελιδών, ὄνος (οῦς), ἡ.
Nightingale,	ἀηδών, ὄνος (οῦς), ἡ.
Spring,	ἴαρ, ἴαρος, τό.
Once,	ἄπαξ.
Bring, lead,	ἄγω.
To burn out,	ἐκκαιώ.
Peacock,	ταύρος, ω, ὁ.

Exercise 63.

342. One swallow does not make a spring. He told me that one swallow did not make a spring. I asked by *what conduct* I should please the gods. The eagle is having its eyes burnt out.⁴¹ He says that the eagle has had its eyes burnt out. With *what view* did the other party march into the country of the Scythians the same spring? The peacock lays only once a year. He (*p*) who commits no injury, requires no law. By Apollo, I will be with you, if I am wanted. By Minerva, I will free the boy from his disorder. Who is this physician that you are bringing (340. c)? Will you not go away at once?—No, by Jupiter, not I (*ἔγωγε*). Even if

⁴⁰ The *art.* is generally used except in μὴ or μὰ Δία.

⁴¹ Ἀπόλλων and Ποσειδῶν have *acc.* Ἀπόλλων, Ποσειδῶν, *nom.* Ἀπόλλων, Ποσειδῶν.

• χελιδόν. V. χελιδόν.

¶ ἀηδών, has also G. ἀηδόνης, V. ἀηδοῖ.

⁴² In prose ίαρ is *nom.* in use; but the *gen.* and *dat.* are of the contracted form, ίαρος, ίαρι.

⁴³ Who injures not at all.

you should be unseen by others, you will at least be conscious³³ yourself of having acted unjustly. What do those sons do with whom all men, *so to speak*,³⁴ are angry (340. b)? He envies every body.³⁵ By Neptune, there is nobody he does not plot against (277). Envy nobody. The nightingale sings most beautifully.

§ 57. *Various Constructions.*

343. a) $\tilde{\eta}$ $\mu\bar{v}\nu$ is a solemn form of asseveration.

344. b) The *prepos.* $\sigma\bar{v}\nu$ is omitted before $\alpha\bar{v}r\tilde{w}$, $\alpha\bar{v}r\tilde{y}$, &c. which then = *together with, with*.

345. c) $\dot{\alpha}\mu\phi\acute{o}te\bar{r}\sigma\sigma\sigma$ is used *adverbially* (or *elliptically*) by the poets; *both*; *as well—as, &c.* So $\dot{\alpha}\mu\phi\acute{o}te\bar{r}\sigma\sigma$ is used in reference to *two words*, without being made to conform to them in case.

346. d) When $\kappa\bar{v}\iota$ refers to $\ddot{\alpha}\bar{l}lo\bar{s}$, it has the force of *especially, in particular*.

347. e) $\dot{\epsilon}\bar{r}\chi\acute{e}st\bar{v}\iota$, $\dot{\iota}\bar{r}\bar{v}\iota$, with *part. fut.*, is *to be going to, or on the point of*.

348. f. g) Sometimes $\dot{\epsilon}\bar{r}\chi\acute{e}$ makes an emphatic circumlocution with the *past particip.*: and with some verbs (e. g. the 2nd pers. of $\lambda\bar{y}\rho\bar{e}\bar{v}$, $\pi\bar{a}\bar{i}\bar{z}\bar{e}\bar{v}$, $\varphi\bar{l}\bar{u}\bar{n}\bar{a}\bar{q}\bar{e}\bar{v}$) it is used to make a good-humoured observation.

349. h) $\varphi\bar{e}\bar{r}\sigma\sigma\sigma$ appears redundant in some expressions, but denotes a *vehemence of purpose not altogether free from blame*.

Hence it answers to our *to go and do a (foolish, impetuous) thing; to take a thing and fling it away, &c.*

350. a) $\tilde{\eta}$ $\mu\bar{v}\nu$ $\dot{\epsilon}\bar{p}\bar{a}\bar{t}\bar{o}\bar{v}$ $\tau\bar{o}\bar{v}\tau\bar{o}$, I protest that *I suffered this*. $\dot{\delta}\bar{m}\bar{v}\bar{v}\mu\cdot \tilde{\eta}$ $\mu\bar{v}\nu$ $\delta\bar{w}\bar{s}\bar{e}\bar{v}$, *I swear that I will assuredly give (or, solemnly swear that I will give).*

* $\delta\bar{m}\bar{v}\bar{v}\mu\cdot$, $\delta\bar{m}\bar{o}\bar{v}\bar{v}\mu\cdot$, $\delta\bar{m}\bar{w}\bar{m}\bar{o}\bar{k}\bar{a}$. $\dot{\omega}\bar{m}\bar{o}\bar{s}\bar{a}$. Perf. pass. $\delta\bar{m}\bar{w}\bar{m}\bar{o}\bar{s}\bar{m}\bar{a}\cdot$, but the other persons and *aor. 1. pass.* more commonly without the σ .

b) ἀπώλοντο αἱ τῆς αὐτοῖς ἀνδράσιν, *the ships were lost together with their crews.*

c) διαφέροντες ἡ σοφίᾳ ἡ κάλλει ἡ ἀμφότερα, *distinguished either for wisdom or beauty, or both.*

d) τά τε ἄλλα εὐδαιμονεῖ καὶ παιδας ἔχει κατηκόντες αὐτῷ, *he is happy both in other respects and especially in having obedient children.*

e) ὅπερ ἦστο εἰρῶν, *what I was going to say.*

f) πάλαι θαυμάσας ἔχω, *I have long been wondering.*

g) παιζεις ἔχων, *you are joking.*

h) ὑπέβαλεν εἰντὸν φέρων Θηβαῖοις, *he went and flung himself into the hands of the Thebans.*

351. VOCABULARY 57.

To swear,	ὅμνυμι (acc. of the god or thing sworn by).
Just as he was,	ήπερ or ὥσπερ εἶχεν.

Exercise 64.

352. The damsel is beautiful in person (137) in other respects, and especially has very beautiful eyes.¹² He swore that he would *assuredly* give them three talents if he had them. I swear that I will *assuredly* do this. I swear *by* all the gods that I will assuredly *confer a great benefit* upon the state. Those with the king, with (*p*) their heads uncovered, charged the ranks of the Greeks. He told me that the ships were lost, *together with* their crews. He told me that, *but for*¹³ the general the ships would have been lost, together with their crews. Are you not trying (me),¹⁴ whether I am mad

¹² Imperf. of εἴμι, *ibid.*

¹³ παιζω, παιζομαι, -οῦμαι, πέπαιομαι. *Ἐπαισα.* Later writers have ἐπαιξα, πέπαιγμαι. (B.)

¹⁴ πειρᾶσθαι takes gen., seldom acc. (Thue. i. 71.)

325. c)? You are not trying (me) whether I am mad, are you? Is he distinguished from other people by (his) wisdom, or (his) temperance, or both (350. c)? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. *He went and gave* (350. h) all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer (350. f).

§ 58. *Various Constructions continued.*

353. a) With *δίκαιος*, *ἄξιος*, &c., the *personal construction* is preferred to the *impersonal*.

354. b) *ὅσον* is used elliptically with the *infinitive*.

355. c) Some words that *imply* a comparison (e. g. *φθάρειν*, *διαφέρειν*, *ἐναρτίος*, *διπλάσιος*, *ἴδιος*, *ὑπερθετεῖν*, *πρότιν*) often take the construction with *ἢ*.

356. e) The verb *ποιεῖν* is often admitted after *οὐδὲν ἄλλο* *ἢ* —, *ἄλλο τι* *ἢ* —; *τι* *ἄλλο* *ἢ* —; &c.

357. f) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by *ὅτι*.

REM. Here the Greek idiom differs from our own: we omit 'that' when a person's words are quoted exactly, and insert it when not.

357*. g) After *τι οὐ* — ; (in questions) the *aor.* appears to be used for the *present*.

358. a) *δίκαιος εἰμι τοῦτο πράττειν* (= *δίκαιός ἐστιν*)

* Does he differ from . . . ?)

^x When the *ἄλλο* is spelt with an *apostrophe* in this phrase, it mostly *drops its accent*, and thus looks like the abbreviated *ἄλλα*, *but*. The accent was dropt, because in some *very similar* phrases the *ἄλλ'* is *ἄλλα*: and in some others it is difficult to say whether it stands for *ἄλλο* or *ἄλλα*. Wherever it *certainly* stands for *ἄλλο*, it should retain its accent. (See 364, note a.)

^y *τι οὖν, ξένη, οὐ διηγήσω μοι; quin tu mihi narres?* "Hæc interrogatio *alacritatem quandam animi et aviditatem sciendi exprimit.*" (Weiske.)

ἐμὲ τοῦτο πράττειν), it is just (or right) that I should do this.

b) ἐφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ φῆμισμα, *it arrived first (indeed), but only sufficiently so, for Paches to have had time to read out the decree.*

c) φθάνεις ἔλκων ἡ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*

d) οὐκ ἀν φθάνοι ἀποθνήσκων, *he will certainly die (or, be killed).*

e) τί ἄλλο οὐτοι η ἐπεβούλευσαν; *what did these people do but plot?*

f) ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἀν δεξαίμην, *he answered, "I would not receive a kingdom."*

g) τί οὐκ ἐποίησαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly?*

359. VOCABULARY 58.

Give orders, order,	ἐπιτάπτω.
Would <i>probably</i> have been destroyed,	ἐκινδύνευσεν ἀν διαφθαρῆναι.
To be the slave of,	δουλεύω.

Exercise 65.

360. *But for Xenocrides, the whole country would probably have been ravaged. But it is just that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (p) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige such a man as you are. He answered, I have done more service to the state than*

* That is, *he cannot die too soon* (for die he must). Buttmann gives a different explanation.

any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect *as many men as I possibly can*. He answered, I will come to you *as quickly as possible*, to (*p*) combat the faithful slave's disorder. He answered, if any body has done much service to the state, it is you. They arrived first, indeed, by just time enough to have destroyed those with the king (358. b). Why don't you make me also happy? Why don't you answer? He answered, if Xenocrides had not been present, the ships would have perished, *together with* their crews. If (*p*) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

§ 59. List of Particles and short connecting and other Phrases.

Oss. Those with an asterisk cannot stand first in a sentence.

A.

361. ἀγε δή, 'but come,' 'come now.'
362. ἀεί (Ion. and poet. *aieí*, *aiér*), *always*.
οἱ ἀεί ἄρχων, *the archon for the time being*: the person who *at any time* is archon.
363. ἀληθες (accented in this way), ironically, *indeed?* *itane?*
364. ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύτατον, 'nay but, *it's impossible*' (or, why, *it's impossible*). ἀλλὰ βούλομαι, 'well, *I will!*'
ἀλλά is also our 'but'—'except' after general

negatives: some case of *ἄλλος* generally stands in the preceding clause.

ἄλλ' οὐ, *unless, except; nisi.*

ἄλλο τι οὐ (*or ἄλλοι*); used as an interrogative particle (316).

ἄλλως τε καὶ, especially, in particular.

365. *ἀμα*, *at the same time* (as prep. ‘together with,’ dat.) *ἀμα* followed by *καὶ* in the following clause; *as soon as* (omitting the *καὶ*).^b The two assertions are marked out as occurring at *the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than*; *already—when*; *when—at once*, &c.

366. *ἀμέλει* (properly the *imperat.* of *ἀμελέω*, *don't mind, or be anxious about*), as *adv. doubtless, certainly.*

367. **ἄντε*, see 75: for *ἴστε*, see 77.

368. *ἄντε up!* (*for ἀνάστηθι, rise up!*)

369. *ἄρτις ὡν, because, for* (267).

370. **ἄφεντ* (*ἄφε, φά,* in *Epic poets*), *therefore, consequently, then.*

1) It is also used where it seems to be without power, but indicates *conformity with the nature of things or with custom; as might have been expected; ex ordine, rite.* Hence it serves to mark a transition to an *expected proposition.*

* *ἄλλ' οὐ* has this meaning after negatives and questions that imply a negative. The *ἄλλ'* *might sometimes* be supposed *ἄλλο*, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be *ἄλλά*. (Krüger.)—A case of *ἄλλος* often stands already in the sentence. The construction probably arose from two nearly equivalent forms: *οὐδὲν ἄλλο—ἄλλά*, and *οὐδὲν ἄλλο—οὐ*. (K.)

^b e. g. *Ἀμα δηκόδαμέν τι καὶ τριηράρχους καθίσταμεν.* “*Αμα* is also used with the *part.* like *μετάξυ*: *Ἄμα τεῦρ' εἰ πών νυνέστη.*

• When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

^a The old derivation from *ἌΡΩ* (to fit, trans. and intrans.) seems far preferable to Hartung's derivation from a common root with *ἀρπάζω, rapio, repente.* So Kühner.

• Enclitic.

2) After *εἰ*, *ἴστιν*, &c. it has the force of *indeed* or *perchance*.—*εἰ μὴ ἄρα (nisi forte)* has often an ironical meaning; *unless, forsooth!*^f

371. *ἄτε* (with *part.*), *as being* (242. a).

372. **ἀὖ* (*backwards*), *again*; 2) *on the other hand*; 3) *further*; *and then also*.

373. **ἄντε*, *ἄντάρ* (both Epic), and *ἄτάρ*, have the same meaning as *ἀῦ*. So also the poetical **ἄνθις*, *Ion.* *ἄνθισ.* (*ἄντάρ* and *ἄτάρ* begin a sentence or clause.)

374. *ἄντως*, *thus* (emphatical): 2) *ut erat*; of things in their *original, unchanged* state, or that are of *common every-day occurrence*; 3) it is attached to words expressing *reproach, contempt, or neglect*, e. g. *childish, useless, vain, &c.* Hence 4) it is used *alone* as equivalent to *μάτην, idly, vainly, uselessly*. It is a sister form of *οὐτῶς*.^g (B).

F.

375. **γάρ* (*γε ἄρα*), *for*.

It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder. &c.*) In questions^h it answers pretty nearly to our 'then,' and implies *surprise* (= *why? what?*)

τί γάρ; quid enim? or quidni enim? = certainly, to be sure.

πῶς γάρ; (Att.) is an emphatic denial = by no means.

376. **γέ* (a strengthening particle), *at least,ⁱ at all events, certainly.*

^f "Αρά, the interrog. particle, stands first in its sentence. " Attic poets, however, allow themselves to interchange the quantity, and use ἄρα for consequently, ἄρα as the interrog. particle; but without altering the proper place of each." (B.)

^g Hermann, on the other hand, says, that it should always be written *ἄντως* in Homer; and Hartung thinks Buttmann's a strange mistake, the derivation being from *ἄντος*, *he and no other, self* (so that *ἄντως=thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. *ἄντως* *Aeol.*, *ἄντως* *Att.* (Eustath.)

^h Especially after *τίς*; *πότε;* *πῶς;* &c.

ⁱ For which *γένεται* is more commonly used.

It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is used in *rejoinders* and *answers*, either to confirm or to restrict; also in *exhortations* to make them more impressive.

*ἴγως, I for my part—εἰκότως γέ, quite naturally
—νάνυ γέ, quite so, certainly.*

γέ δὴ,^k certainly.

γέ τοι, yet at least; at least however; however.

γέ μήν (certe vero; vero), certainly however; but yet; hence it is also a strengthened δέ.

A.

377. *διότι* (= *διὰ τοῦτο ὅτι*), *because*: but later writers often use it for *ὅτι*, *that*.

378. **δέ* (see *μέρ*) has three meanings of *and*, *but*, *for* [the last in the old writers only].

379. **δὴ*,¹ a strengthening particle, properly *now* (for which *ἥδη* is used); it is employed in various ways to enliven a speech:—

*ἄγε δὴ, φέρε δὴ, come now!
τί δὴ; what then?*

It also means *truly, forsooth*. After relatives it has the force of our ‘ever.’ *ὅστις δὴ, whoever it may be, &c.* It often follows superlatives.

380. **δήπον* (confirms a conjecture proposed. M.): it is a more emphatical *πού* (see *πού*), *I imagine* or *suppose*; *doubtless*.

**δήπονθεν* is used to hint, with a little irony, that the contrary is impossible.

^k Interest hoc inter γέ δὴ et γέ τοι, quod δὴ sententiam per γέ restric-tam simpliciter confirmat, τοι autem eam sententiam indicat oppositam esse præcedentibus quodammodo. Hinc γέ δὴ est *sane quidem, enim-vero*; γέ τοι autem *certe quidem* (Herm.)

¹ It is only in Homer and Pindar that δὴ stands at the beginning of a proposition or clause. (M.)

*δῆθεν has also the ironical force of δή, *forsooth*. (M.)

*δῆτα, like δή, is used in assuring and confirming (*surely, certainly*).

E.

381. *εἰ, if*; 2) *whether*; and 3) after some verbs of *feeling, that*. (See 333.)

{ *εἰ καί, if even, although.*

{ *καὶ εἰ, even if, even though.*

εἰ γάρ, O that!—a wish; like εἴθε.

εἰ μή, unless.

εἰ μή διά, but for.

εἴτις, εἴτι, properly, if any one; if any thing: but it is used as equivalent to οστις, with more emphasis; whoever, whatever.

382. *έπειτα, { 1) afterwards, thereupon; 2) then.*

έπειτα, They are used in *scolding, reproachful questions* (see 315), and often with verbs, to refer emphatically to a preceding *participle.*^m

383. *ἐνθα, demonstr., here, there; but also, and in prose generally, relat. where.*ⁿ *ἐνθάδε, demonstr., here; hither.*

ἐνταῦθα (Ion. ἐνθαῦτα), here.

ἐνθερ, hence, thence, whence: ἐνθέρδε, hence.

ἐνθερ μέρ—ἐνθερ δέ (hinc—illinc), on the one side —on the other.

ἐνθερ καὶ ἐνθερ (hinc illinc; ab utraque parte), on this side and that; on both sides.

ἐντεῦθεν, hence, thence.

(All these words relate also to *time.*)

384. *ἐπει, after; 2) since, quoniam.*

Before *interrogatives* and the *imperat.*, it has the meaning of *for; for else.*

^m οὐδὲν ἀμενοι τὸν τὰς ὁδούς, εἴτα πλανώμενοι ἀπώλουτο.

ⁿ But *ἴθε* or *ἴθε δέ* may stand at the beginning of periods for *ibi, there or then.*

ἐπειδή has the same meanings, but *ἐπεί* is far oftener used in the sense of *since*.

385. *ἕως* (= *ἕς ὅτε*), *until, as long as.*

386. *έτι, yet, still, further.*

οὐκέττι, μηκέττι, no more, no longer.

387. *ἐφ' ϕ,* ^o *on condition that:* *ἐφ' ϕτα,* the same but generally with the infinitive.

H.

388. *ἢ, or;* ^p *in comparisons, than.*

389. *ἢ, truly, certainly:* but generally a mere interrogative particle [—*ne*, but only in direct questions].

ἢ μήν *assuredly, in asseverations, promises, &c.*

390. *ἢδη, now, already.* Also, ‘*without going any further.*’^q

391. *ἢν = εάν* (see 77). This is the form used by the Attic poets for *εάν*: never *ἄν*.

Θ.

392. **θήν* (*enclit.*), *I should imagine; surely;* in ironical, sarcastic speeches. *οὐ θήν, η θήν.* It is peculiar to Ionic and Doric poets.

I.

393. *ἴα, where; 2) in order that.*^r

† This derivation seems disproved by such passages as Xen. An. iv. 5, 6: *ἴοτε τοῦ τὸ δάπεδον, usque ad.* I believe it to be *ἴς* with the old connective *τοῦ*. See *τοῦ*.

° Here *ἴο' ϕ* (properly = *ἴνι τούτῳ δ—*) is equivalent to *τοῦ τούτῳ ὡς—*.

p It retains this meaning in questions: *πόθεν ἦσαι; ή δῆλον δτι εἰδυορᾶς; where is he come from? or is it plain that he is come from the market-place (and so the question unnecessary)?*

q *πάντα γάρ μοι δοκεῖ ή δη πολλοῦ ἀν δξιος εἶναι ἐπιτροπος, ἀν τοιούτος.* Xen.

r *ἴα* (=in which case) goes with indic. of a past tense to express what would have happened, if, &c. *ἴ' ήν τεφλές. Ί' εἰχεν, ήσα.*

K.

394. *xai*, 1) *and*; 2) *also, even.*

τι—xai, *both—and, or and also : as well—as.*

[But these particles are often used where we should only use ‘*and*.’]

xai ei, *xai ei*: see under *ei*.

xai μάλα, { before these words *xai* has a peculiar
xai πάντα, { energy.

xai μήν, (immo,) *well! certainly!* 2) (*atqui*), *and yet.*

xaiπερ, *although.*

xai ταῦτα (*idque*), *and that too.*

xaiτοι, *and certainly*; 2) *and yet certainly; and yet*; 3) *although.*

xai (*also*) often seems to be superfluous in familiar conversation: *ἴρα xai εἰδῶ*, *that I may know*, &c.

xai is used in questions, to imply that *nothing* can be expected, &c. It may be often translated by *at all, possibly.* *τι χρὴ προσδοκᾶν*; asks for information, but *τι χρὴ xai προσδοκᾶν*; ‘*what can one possibly expect?*’ implies that nothing can possibly be expected.

xai—δέ. When *xai* and *δέ* come together in a proposition, *xai* is *also*: but the two are often used where we should use ‘*and also*.’

395. **xé, xév*, an *enclitic particle*, used by the Epic poets for *ἄντης*.

M.

396. *μά*, *not by—*; a particle of *swearing*. It has a negative force when *alone*, but may have either *ναι* or *οὐ* (*yes or no*) with it.

397. *μάλιστα μέν—ei δέ μή*, &c. = *if possible—but if not*, &c.—mentioning what is *best* to be done, and also what is the *second best*, if that is not feasible.*

* With *numerals*, words of *time*, &c. *μάλιστα* (*about*) signifies that

398. *μᾶλλον δέ, or rather.*

399. **μέν;* *indeed*—answered by *δέ* (*but*), or sometimes by *ἄλλα, μέρτοι, &c.*

The answering *δέ* is sometimes omitted:—

1) When the *opposition* is clearly marked without it: e. g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning: *here—there; in the first place—secondly.*

2) When the opposition is suppressed: chiefly when *personal* and *demonstrative* pronouns are used with *μέν* at the beginning of a proposition. Thus, *εγώ μέν, eidem.*

400. **μέρτοι, to be sure; 1) I allow; 2) but indeed, however.*

401. *μή, not; 2) lest, or that not; 3) that* (after verbs of fearing, &c.) In questions it expects the answer ‘no,’ being somewhat stronger than *μῶν*; (*num?*) After some verbs (e. g. *restrain, prevent, forbid, deny, &c.*) it is used where it seems to be superfluous, from *our* using no negative particle.

μή οὐ: see § 49.

402. *μηδέ,* { See *οὐδέ.*
μητέ, {

403. **μήν, 1) truly, indeed; 2) but indeed, yet.*
τί μήν; why not?

404. *μητέ γε, (nendum) much less.*

N.

405. *νή, 'by,' in oaths (with acc.)*

the statement made is *nearly exact* (according to the *belief* of the speaker), without pretending to be *quite so.*

* *μέν* and *δέ* are much more frequently used than *indeed—but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section, chapter*, or even *part* of a whole work, often ends with (for instance) *καὶ ταῦτα μὲν οὖτως τύινερο*: when the next chapter will necessarily begin with something like *τῇ δ' ὕστερα* (*on the following day*). It is only when the context clearly requires it, that *μέν* is to be rendered, *it is true, indeed.*

406. **νύ*, *νύν* (enclit. *ν*), properly the same as *νῦν*, for which it sometimes stands; 2) for *οὖν*, *then*, *now*.

407. *νῦν δή*, *now*; 2) with a *past tense*, *just now*.

O.

408. *ό μέν—ό δέ*,^u *the one—the other.*

οἱ μέν—οἱ δέ, *some—others.*

ό μέν, *ό δ’ οὐ* often stands alone in reference to a preceding proposition. *πάντας φιλητέον, ἀλλ’ οὐ τὸν μὲν τὸν δ’ οὐν*, *we must love all, and not (love) one man indeed, but not another.* *παρῆσαν οὐχί ό μέν ό δ’ οὐν, ἀλλὰ πάντες.*

409. *ό δέ* (*quod vero est*), after which the *τοῦτο ἔστι* is omitted.^v

410. *όθοντεκα* (= *ὅτου ἔνεκα*), *because, that*, in the Tragic poets.

411. *οἵος* (*ποιεῖν*), *of a kind or character* (to do, &c.)
οἴος τε, able, possible.

οἷος εἰκός, as is natural; as one may (or might) suppose.

412. *όποτε, when, whenever*; 2) *since*: as *quando, quandoquidem* are used for *quoniam*.

413. *όπου, where* (there were); 2) *since* (siquidem).

414. *όπως*, as adv., *how*; 2) conjunct., *in order that, that.* *όπως ἔσεσθε, see that you be*=a strong imperative.

415. *όσαι ἡμέραι* or *όσημέραι*, *daily*; properly, *as many days as there are.*

όσος follows *θαυμαστός* and superlatives of quality. *πλεῖστα ὄσα* or *όσα πλεῖστα, quam plurima*: *θαυμαστὸν ὄσον, mirum quantum.*

όσον οὐ (or *όσονού*), *all but.*

416. *ότε, when.* *ότε μέν—ότε δέ*,^w *sometimes—sometimes.*

^u For *ό μέν—ό δέ* we sometimes find *δε μέν—δε δέ*.

^v *ό δέ πάντων δεινότατον* (*but what is the most terrible thing of all, is this*).

^w Whenever the forms *τότε, οτε* are used twice (*sometimes only*

417. *ὅτι*, *that* (instead of Lat. *acc.* with *infin.*); 2) *because*, for διὰ τοῦτο ὅτι, i. e. διότι.

ὅτι also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where we use no conjunction (see 358. f.)

ὅτι μή, after negatives, *except*.

418. *οὐ*, *not*: in questions it requires the answer 'yes.' (ἢ) οὐ διάλυσις = *the non-destruction*.

οὐ γὰρ ἀλλά is commonly used in the sense of 'for,' with increase of emphasis, *q. d.* 'for it is no otherwise, but.' (M.)

οὐ μή: see 287.

οὐ μήν, *yet not, but not*; 2) as a negative protestation. See ἢ μήν.

οὐ μήν ἀλλά (or οὐ μέντοι ἀλλά), properly, 'yet not!' —*but*; it has generally the force of *yet, however*; sometimes of *rather, much more*.

οὐ πάντα, *by no means*.

οὐ φημι, *I say* (that) *not*; *deny, refuse*.

419. οὐχ ὅτι^x—ἀλλὰ καί, *not only—but also*.

οὐχ ὅτι—ἀλλ' οὐδέ, *not only—but not even*.

οὐχ ὅπως—ἀλλὰ καί, *not only not—but also*.

οὐχ ὅσον and οὐχ οἷον are also found for οὐχ ὅτι and οὐχ ὅπως respectively.

420. { οὔτε, μήτε, } Both forms are *connecting negatives*, answering to *neque*; 1) *nor, and not*; 2) οὔτε, or μήτε repeated are *neither—nor*.

The forms οὔδε, μηδέ, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

οὐδὲ ὡς, *not even so*. See ὡς.

421. *οὖν, *therefore, then.*^y It gives to relatives (ὅστις οὖν, &c.) the force of the Lat. *cunque, (ever, soever)*.

once) for ποτέ—ποτε, *sometimes—sometimes*, they are accented ποτέ—, ποτε—. (B.)

^x When μὴ ὅτι, μὴ ὅπως begin the sentence, ἵποβολη τίς may be supplied; or they may be understood like the Latin *ne dicam*, and are thus stronger than the preceding expressions, but both in a *negative sense*.

^y οὖν is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*.)

1) *οὐκοῦν*, properly an interrogative of inference, as *οὐκοῦν εὕηθες τοῦτο*; ‘is not *this*, then, *foolish?*’ But generally the interrogative force, and with it the negation vanishes, and *οὐκοῦν* is to be translated simply by ‘*therefore*,’ and begins a clause.*

2) *οὐκοῦν* is a strengthened negative; *not in the least*.—In the meaning ‘*therefore not*,’ without a question, it is better written *οὐκ οὖν*.

422. *οὐπω*, *never yet*.

οὐδέποτε, *never*, is used of both *past* and *future* time; *οὐδεπώποτε*, only of *past* time. (See *πω*.)

II.

423. **πέρ* (enclit.), *quite*: used nearly like *γέ*, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time*, *cause*, and *condition*. Thus *ώσπερ* properly means ‘*exactly as*.’

It is derived, probably, from *πέρι*, in the sense of ‘*very*.’

424. *πὴ μέν—πὴ δέ* (not *πῆ μέν—πῆ δέ*, Hermann), *partly—partly*.

425. *πλὴν*, *except*: as *conjunction*, or *preposition* with *gen.*: *πλὴν εἰ*, *except if*.

426. *πολλάκις*, *often*, after *εἰ*, *ἐάν*, *μή*, has sometimes the meaning of (*forte*) *perhaps, perchance*,

427. **ποτέ* (enclit.), *at any time*. With interrogatives it expresses surprise: *τίς ποτε*; *who in the world?*

428. **πού* (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

429. *πρός σε θεῶν*, *I adjure you by the gods* (*ἰχετέω* is generally omitted in this form of adjuration).

* *οὐκοῦν*, extra interrogationem, acerbam interdum habet ironiam. (Bremi, Dem. p. 238.)

430. *πρὸ τοῦ*^a (better *προτοῦ*), *before this or that time* (= *πρὸ τούτου* or *ἐκείνου τοῦ χρόνου*).^b

431. **πώ* (enclit.), { *till now, hitherto*: but they are **πώποτε*, } never joined to affirmative propositions in this sense.

οὐπω, μήπω,^c *never yet, not yet.* *πώποτε* is seldom annexed to the simple *οὐ*, *μή*, but to *οὐδέ*, *μηδέ*. The form without *πώ* (*οὐδέποτε, never*) is commonly employed only *generally* or with respect to the *future*. Both *πώ* and *πώποτε* may be separated from the negative particle by other words between.

These particles are also used with *relatives*, *interrogatives*, and *participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the *notion* of a negative lies at the bottom of them all.
τίς πώ; — ὅσα πώποτε ἡλπίσαμεν, &c.

432. *πώμαλα,*^d *properly, how so? how then? hence, by no means.*

T.

433. *τὰ μέρα—τὰ δέ, partly—partly* (adverbially).

434. **τ' ἀρα* or *τ' ἄρα* (poetical), *ἄρα* strengthened by *τοῖ*.

435. **τίς (que).* See *καί*.

In the old language (as we find it in the Epic poets) *τί* seems to *impart* to many pronouns

^a οὐ γὰρ τῷ πρὸ τοῦ σόδαιμια βοήθειά πω τοῖς Μεγαρεσίν σόδαιμόν επῆλθεν. (Thuc. iv. 120.)

^b It answers exactly to our 'before this,' 'before that.'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula *προτοῦ* non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse.*" (Buttm. ad *Alcib.* I. 14.)

* Not to be confounded with Homer's *οὐπω, μήπω=οὐπως, μήπως, in no way, by no means.*

^d For *πῶς μάλα*; (B.) Others say for *πῶ μάλα*; — *πῶ* being a rather uncommon Doric form for *πόθεν*;

and particles the *connecting power*, which they afterwards retained in themselves without the particle.

Thus we find *μέν τε*, *δέ τε*, *γάρ τε*, &c., and even *καὶ τε*.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this *τέ* obtained the connecting power (*and this*), and thus became the *relative (which)*.[•] As soon, however, as these forms were exclusively allotted to the relative signification, the particle *τέ* was dropped as superfluous. Hence we often find in Homer *ὅς τε*, *ὅσος τε*, &c. for *ὅς*, *ὅσος*, and the like. The particles *ώστε*, *ἄτε*, and the expressions *οἵος τε*, *ἐφ' ϕ τε* are remains of the ancient usage.

436. *τῇ μέν—τῇ δέ*, in one place and another; here—there; in one respect—but in another.

437. *τι*, in some respect, in any respect, at all. *τι μή;* why not?

438. *τὸ δέ* often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen'*) whereas, but however, or sometimes, but rather. (See *Heindorf*, *Theæt.* 37.)

τὸ δέ with the *superlat.* often stand alone, with the omission of *τοῦτο ἐστιν*. *τὸ δὲ μέγιστον πάντα μόνος κατεψήσατο*, but the greatest thing is (this), that, &c. (See *ὁ δέ*—.)

439. **τοί* (enclit.), properly an old *dat.* for *τῷ*, meaning therefore, certainly. But these meanings have disappeared, and *τοί* has only a strengthening force: it

• It is often added to *πάντη*, *σχέδον*, *οὐδέτερον*.

† *τὸ δὲ οὐ δέτι*, *ῶς*, &c.—*quum tamen non oporeat*.

• According to Hartung, *τοί* has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e. g. *Ιτεῖνα τοί σ' ἄν*, I would have killed you, and nothing else—I would assuredly have killed you. Nägelsbach thinks it the old *dat.* of the pronoun *σέ* (—).

is frequently used with *personal pronouns*, and in *maxims, proverbs, &c.*

*τοίνυν, therefore, then, now, so now. It is also used when a person proceeds with an argument; now, further, but now. Besides this it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: why or why then. [Very seldom as the first word of a clause. P.]

τοιγαρ (ergo), therefore.

τοιγάροι and τοιγαροῦν, therefore, even therefore, and from no other cause, precisely for that reason.

440. τοτὲ μέν—τοτὲ δέ,^b at one time—at another.
441. τούτεxa (Epic), on that account; therefore.
442. τοῦτο μέν—τοῦτο δέ, on the one hand—on the other.
443. τῷ, therefore.

Ω.

444. ὡς (relat. adv.), as (as if, so as); 2) of time, as, when; 3) with numerals, about; 4) it strengthens superlatives, especially of adverbs, and some positives.

ὡς (prepos. = σις), to, with acc.: but only of living things.

ὡς (conjunc.), that; 2) in order that, with subj., opt., or fut. indic.: 3) so that, with infin., more commonly ὥστε: 4) since; 5) quippe, for.

ὡς ἔνιⁱ (—ὡς ἔνεστι, as it is possible) is used with superlatives: ὡς ἔνι μάλιστα, as far as it is any way possible.

ὡς ἐπος εἰπεῖν, so to say.

ὡς συνελόντι (sc. λόγῳ) εἰπεῖν, to be short; in a word.

[For which συνελόντι εἰπεῖν, and συνελόντι alone are found.]

^b See note on δέ.

ⁱ When prepositions are employed instead of the compounds of εἶναι, or rather when, this verb being omitted, they stand alone as adverbs, the accent is thrown back on the first syllable. See ἀνα.

ως (with accent) = οὐτῶς, *thus*. It is common in the poets, especially the Ionians; but in prose is found only in οὐδ' ως, καὶ ως.

Table of the less obvious meanings of Prepositions in Composition.

ἀμφί, *on both sides.*

ἀντί, *against*, marking *opposition*.

ἀνά, ^k *up*; *back again*.

διά (dis) marks *separation*; *taking apart* or *aside*.

ἐν, often *into*.

κατά,¹ *down*; it often implies *completion*, and hence, 2) *ruin*, *destruction* (answering in both to *per*).

μετά (*trans*) marks *transposition*, *change*.

μαρά sometimes signifies (like *præter*) *missing* or *doing amiss*. μαραβαινεῖν, *to transgress*, &c.

^k With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

¹ Hence κατά is sometimes equivalent to *up* in English: καταφαγεῖν, *to eat up*.

T A B L E
OF
DIFFERENCES OF IDIOM, ETC.

ENGLISH.	GREEK.
1. (§ 1.) He who does.	The (person) doing (ὁ ποάττων).
2. (§ 2.) Socrates. <i>A woman.</i>	The Socrates (<i>often</i>). <i>A certain</i> woman (<i>γυνή τις</i>). [When a <i>particular</i> person is <i>meant</i> , though not <i>named</i> .]
3. (§ 3.) <i>My</i> slave. <i>Your</i> slave, &c.	<i>The</i> my slave. <i>The</i> your slave.
4. I have } a pain I am suffer- } in my ing from } head.	I am pained (<i>as to</i>) <i>the</i> head: <i>acc.</i> (ἀλγῶ).
5. He rejoiced (<i>or</i> , was vexed) <i>when the ci-</i> <i>zents were rich</i> (<i>or</i> , <i>that the citizens</i> <i>were rich</i>).	He rejoiced (<i>or</i> , was vexed <i>at</i> (<i>ἐπὶ</i>) <i>rich the citizens</i> .
6. My friend and my bro- ther's.	<i>The</i> my friend and <i>the</i> of <i>the</i> brother.
7. (§ 4.) The wisdom of the geometer.	(<i>Very often</i>) The of the geometer wisdom— <i>or</i> , the wisdom, <i>the</i> of the geometer.

ENGLISH.	GREEK.
8. The beautiful head.	As in English; or, 'the head the beautiful.'
9. The son of Philip.	<i>The</i> of Philip (<i>son</i> , <i>viόs</i> , understood).
Into Philip's country.	Into <i>the</i> of Philip (<i>country</i> , <i>χώραν</i> , understood).
10. The affairs of the state.	<i>The</i> (<i>neut. pl.</i>) of the state.
The people in the city.	<i>The</i> (<i>oi</i>) in the city.
Those with the king.	<i>The</i> (<i>oi</i>) with the king.
My <i>property</i> .	<i>τὰ ἔμα.</i>
11. (§ 5.) The men <i>of old</i> .	The <i>long-ago</i> (men)— <i>οἱ πάλαι</i> .
The men <i>of old times</i> .	{
The men <i>of those days</i> .	The <i>then</i> (men).
The <i>intermediate</i> time.	The <i>between</i> time.
The <i>present</i> life.	The <i>now</i> life.
The <i>upper</i> jaw.	The <i>up</i> jaw (<i>ἡ ἄνω γνάθος</i>).
12. (§ 6.) The rhinoceros	The rhinoceros has <i>the</i> (= its) hide very hard.
has a very hard hide.	
They have strong claws.	They have <i>the</i> (= their) claws strong.
13. The beautiful; beauty (<i>in the abstract.</i>)	<i>τὸ καλόν.</i>
Beautiful things.	{
Whatever things are beautiful.	<i>τὰ καλά.</i>
What is beautiful.	
14. Speaking.	The to-speak.
Of speaking.	Of the to-speak.
By speaking, &c.	By the to-speak, &c. <i>τὸ λαλεῖν : τοῦ λαλεῖν, &c.</i>
15. Virtue. Gold. Eagles.	<i>The virtue. The gold.</i> <i>The eagles</i> (when the class is meant; or <i>eagles</i> generally).
16. To do kind offices. —confer benefits on. —treat well.	{ <i>εἰν ποιεῖν</i> with acc. of person.

ENGLISH.	GREEK.
7. To prosecute on a charge of murder.	To pursue of murder.
To be tried for murder.	To fly of murder.
18. (§ 7.) Some—others.	{ The indeed—but the. <i>oi μέν—οι δε.</i>
But (or and) he (or it).	οἱ δέ... at the head of a clause. <i>καὶ ὅς...</i>
And he ...	<i>οἱ ἔτεροι.</i>
19. (§ 8.) The other party. The rest of the country.	The other country.
20. The whole city; all the city.	<i>πᾶσα ἡ πόλις.</i>
Every city.	<i>πᾶσα πόλις.</i>
21. (§ 9.) With two others.	Himself the third (pron. last). <i>ὑπηρετεῖν τοῦτο</i> (pers. for 'whom in dat.)
22. To perform this service.	<i>πολλὰ ὑπηρετεῖν.</i>
To perform many services.	The things of himself (<i>τὰ εἰατρῶν.</i>)
23. His own { things. One's own { things.	The (neut. pl.) of the gods.
25. (§ 10.) What comes from the gods.	οἱ πολὺς { in agreement οἱ ἡμισυς { with the noun governed by 'of.'
The greater part of... Half of...	<i>ἐπ' ἐμοῦ. ἐπὶ τοῦ πατρός.</i>
26. (§ 11.) In my time. In my father's time.	<i>ἐπ' ἐμοί.</i>
In my power.	To have (themselves) so (<i>οὐτως ἔχειν.</i>)
27. (§ 12.) To be so.	To be taken or caught (<i>ἀλῶσαι with gen.</i>)
To be found, brought in, { of..&c. guilty	οὐχ ὅτι—ἀλλὰ καί. See note on 82.
28. (§ 13.) Not only—but also.	To benefit greatly (<i>μέγα ὀφελεῖν.</i>)
To confer a great benefit on.	

ENGLISH.	GREEK.
To do a great injury to.	To hurt greatly (<i>μέγα βλάτειν</i>). OBS. τὰ μέγιστα to be used, if it is 'greatest,' not 'great.'
29. (§ 14.) I should <i>like</i> to behold.	I would gladly behold (ηδέως ἀν θεασαίμην). ηδιστ' ἀν θεασαίμην.
I should <i>like</i> extremely to behold.	
I would <i>rather</i> behold A than B.	ηδιον ἀν θεασαίμην A ἢ B.
30. It is not <i>possible</i> .	It is not (οὐκ ἔστιν).
31. On the <i>plea</i> that I could then conquer.	As so being-likely-to-conquer (ώς οὗτος περιγερόμενος ἄν).
Though I <i>should have</i> , &c.	έχων ἄν.
32. (§ 15.) When you <i>have done</i> , you <i>will</i> , &c.	When you <i>shall have done</i> (ἄν with subj. 90 ^a).
33. (§ 16.) What I please.	ἄ δοκεῖ (μοι). (If necessary, ἄ δόξειεν, or, ἄ ἄν δόξῃ).
34. (§ 17.) And you as much as any body. And you among the first.	Having begun from you (100).
35. <i>Am slow</i> to do it (112).	Do it by <i>leisure</i> (<i>σχολῆ</i>).
36. CONDITIONAL PROPOSITIONS (79).	
(1) If I have any thing, I will give it.	(1) If the <i>consequent</i> verb is in the <i>future</i> , the <i>conditional</i> verb is (generally) in the <i>subj.</i> with εἰν. ^a

^a θεᾶσθαι is 'to behold' something that may be considered a *spectacle*. ιδεῖν (όράν, διεσθαι) is simply *videre*, to *see*. Hence ιδεῖμι should be used in the phrase 'I should like to see,' when the notion of a *spectacle* is quite out of place.

^a Both verbs *may* be in the *future indicative* (the conditional verb

ENGLISH.

If it has thundered, it
has also lightened.

2) If you *should* do so,
 I *should* laugh.
If you *were to do* so,
 I *should* laugh.
If you *would do* so,
 you *would* oblige
 me.
3) If I *had* any thing, I
 would give it.
If I *had had* any
 thing I *would have*
 given it.

37. (*That*) they *would*
 fetch.

(*That he, &c.*) *would*
 be able.

They *would* have
 died.

I *should* have died.

38. (§ 20.) We *should* (or
 ought to) set about
 the work.

GREEK.

If the *consequent* verb is
in any tense of the *ind.*
but the future, or in the
imperative, put the
conditional verb in the *indic.*
with *ei*.

2) When both verbs have
‘*should*,’ ‘*would*,’ or the
first ‘*were to*,’ the second
‘*should* or ‘*would*,’ both
are to be in the *optative*;
the *consequent* verb with
ār.

3) When the *consequent* verb has ‘*would*,’ but the
conditional verb not,
both verbs are in a *past*
tense of the indicative;
the *conditional* verb with
ei, the *consequent* verb
with ār.

εὐρεῖν ār.
δυνηθῆναι ār. } § 14.

Aor. with ār. ° (imperf. or
pluperf. if necessary).

The work is *to-be-set-about*
(verbal in τίος).

with ei). The condition is then expressed in a more positive way, as a contemplated event: a construction which is often adopted when the condition expresses an event hoped for or feared (R.); as, εἴ τι πει-σσούται Μήδοι εἰς Πέρσας τὸ δεινὸν ἥξει.

° As in the *consequence* of the fourth form of conditional propositions. 81. d.

ENGLISH.	GREEK.
The work <i>should be set-about</i> .	} It is <i>to-be-set-about</i> (<i>neut. of verbal in τίος</i>) the work. ^p
We <i>must set-about the work</i> .	
The work <i>must be set about</i> .	
39. (§ 21.) I should have died <i>but for</i> the dog.	I should have died, <i>if not through</i> the dog (<i>εἰ μὴ δια, with acc.</i>)
40. The <i>all but</i> present war.	The <i>as-much-as not</i> (<i>οὐσον οὐ</i>) present war.
41. (§ 22.) Having had his government taken away.	Having been taken away <i>his government</i> .
Having been entrusted <i>with</i> the arbitration.	Having been entrusted <i>the arbitration</i> .
Having had his eyes knocked out.	Having been knocked out <i>his eyes</i> .
42. To conquer him <i>in</i> the battle of Marathon.	To conquer him the battle at (<i>ἐν</i>) Marathon.
43. To flow with a full (<i>or strong</i> stream).	To flow much (<i>πολὺς adj.</i>)
To flow <i>with</i> milk.	To flow milk.
44. (§ 24.) Till late in the day.	Till <i>far-on</i> (<i>πόδρω</i>) of the day.
45. Willingly at least.	To be willing (<i>ἔκθῶν εἰται</i>).
Willingly.	} As to say a word (<i>ώς ἐπος εἰπεῖν</i>).
46. So to say.	
To speak generally.	
47. Sensible persons.	The sensible of persons (<i>οἱ φρόνιμοι τῶν ἀνθρώπων, sometimes; but very often οἱ φρίγημοι only</i>).
48. To drink <i>some</i> wine.	To drink <i>of wine</i> .
(Not) to drink any wine.	(Not) to drink <i>of wine</i> .

^p The 'work' is to be in the case governed by the verb from which the verbal is derived.

ENGLISH.

GREEK.

49. My property, *wretched man that I am!* My (property) of (me) the *wretched!*
[τὰ ἐμὰ τοῦ κακοδαιμόνος.]

50. What misery! The misery (in the *gen.*)

51. (§ 25.) Who *in the world*...? Who ever? (*tis nos;* ;)

52. To be nearly related to. To be near to a person (*in respect*) of family.

53. (§ 26.) You shall not do it *with impunity*. You shall not do it *rejoicing* (*χαιρών*).

54. I would not have done it *at all* (132). I would not have done it *the beginning* (*ἀρχήν* or *τὴν ἀρχήν*).

55. (§ 28.) It is *the part of* a wise man. It is of a wise man.

56. It is not a thing *that everybody can do.* It is not every man's (*πάντος*).

It is not every one that can do this.
57. To be one's own master. *ἴαντον εἶναι.*

58. (§ 29.) More powerful than ever. More powerful *himself^a than himself* (*αὐτὸς αὐτοῦ*).

59. Afflictions *too great for tears.* Afflictions greater than *in-proportion-to* (*ἢ κατὰ*) tears.

Of superhuman size.
More than could have been expected from the small number of the killed.

60. *Too young to know, &c.* Greater than according-to man (*ἢ καὶ ἀνθρώπον*).
More than *in-proportion-to* the dead (*ἢ κατὰ τὸν τεκνούς*).
Younger than so as to know (*ἢ ὥστε*).

^a Of course '*themselves than themselves*', when more than one are spoken of.

ENGLISH.	GREEK.
61. (§ 30.) With more haste than prudence.	More-hastily than more-prudently.
Hastily rather than prudently.	
More hastily than prudently.	
62. The greatest { possi- As great as { ble. “ “ as he could, As many as he possi- bly could.	{ <i>ως</i> or <i>ὅτι</i> with superlat.
63. If any other man can do it, you can. If any man is temperate, it is you.	As many as he could most (<i>ὅσονς ἡδύτατο πλείστους</i>). You, if any other man (<i>εἴ τις καὶ ἄλλος</i>), can do it. You, if any other man, are temperate.
64. I have injured you more than any other individual has.	I one man have injured you the most (<i>πλεῖστα εἰς ἀνήρ σε ἔβλαψα</i>).
65. (§ 31.) To charge a man with a crime	To charge (<i>ἐγκαλεῖν</i>) a crime to a man.
66. (§ 35.) If it is agreeable to you. If you are willing.	{ If it is to you wishing it (<i>εἴ σοι βούλομένῳ ἔστι</i>).
67. And that too . . .	<i>καὶ ταῦτα.</i>
68. For the present at least. As far as <i>they</i> are concerned.	<i>τό γε τῦν εἰναι.</i> <i>τὸ ἐπὶ τούτοις εἰναι.</i>
69. (§ 36.) I offer myself to be interrogated.	I offer myself to interrogate.
70. (§ 37.) It was done that robbers might not commit depredations, &c.	It was done <i>τοῦ μὴ ληστὰς κακονθεγεῖν</i> , &c.
71. Nothing was done because he was not here.	Nothing was done <i>διὰ τὸ ἔκεινον μὴ παρεῖναι</i> .

ENGLISH.

GREEK.

72. He said that <i>he</i> was in a hurry.	He said to be in a hurry (<i>pron.</i> omitted).		
73. (§ 40.) He is <i>evidently</i> hurt.	He is evident ($\delta\eta\lambdaos$) being hurt.		
I am conscious of thinking so.	I am conscious ($\sigma\nu\nuoi\delta\alpha$) to myself <i>thinking so</i> (nom. or dat.).		
I am conscious that I think so.			
74. I know —remember —rejoice —am aware	that I have done it.	I know —remember —rejoice —am aware	having done it (part.)
I am ashamed	of	I am ashamed	having done it.
I repent	having done it.	It repenteth to-me having done it.	
Know that you will be punished.		Know about-to give punishment.	
I perceived that <i>he thought</i> , &c.		I perceived him thinking, &c.	
He will not cease to do it.		He will not cease doing it (part.)	
75. He knew that the son he had begotten was mortal.		He knew having begotten a mortal son.	
76. (§ 41.) I did it <i>unconsciously</i> . I did it <i>unknown to myself</i> .		I was concealed-from ($\varepsilon\lambda\theta\sigma\tau$) myself, doing it (nom.)	
I did it <i>without being seen</i> , or <i>discovered</i> ; <i>secretly</i> .		I was concealed ($\varepsilon\lambda\theta\sigma\tau$) doing it. (or) I did it <i>being unobserved</i> ($\lambda\alpha\theta\omega\tau$).	
77. I arrived <i>first</i> (or <i>before them</i>).		I having arrived anticipated them ($\iota\varphi\theta\eta\tau$, or $\iota\varphi\theta\eta\tau\alpha\nu\tau\omega\varsigma$).	
You cannot do it <i>too soon</i> .		Doing it you will not anticipate ($o\bar{\nu}\kappa\bar{\alpha}\pi\theta\alpha\tau\omega\varsigma$).	

ENGLISH.	GREEK.
Will you not do it <i>directly</i> ?	οὐκ ἀν φθάροις ποιῶ;
78. He held his tongue, <i>as supposing</i> that all knew.	He held his tongue, as (<i>ως</i>) all men knowing it (<i>acc.</i> or <i>gen.</i>)
79. (§ 43.) You act strangely <i>in giving</i> us, &c.	You do a strange thing, <i>who</i> give us, &c.
80. They pronounced her happy, &c. <i>in having such children</i> .	They pronounced her happy, &c. <i>what children she had.</i> (258. b.)
They have arms <i>to defend</i> themselves with.	They have arms <i>with which they will defend</i> themselves.
81. First of all (259).	First among the (<i>ἐν τοῖς πρώτοις—πρώτη, πρώτοι, &c.</i>)
82. (§ 44.) From <i>some</i> of the cities.	From the cities <i>there is which.</i> [‘which’ in same case as ‘cities.’]
<i>Somewhere.</i>	There is where.
<i>Sometimes.</i>	There is when.
83. I feel thankful to you <i>for coming</i> .	I know you gratitude, <i>for what</i> (<i>ἀνθ' αὐτοῦ</i>) you came.
85. They destroyed <i>every</i> thing of value.	They destroyed <i>if</i> there was <i>anything</i> of value (<i>εἴ τι, &c.</i>)
85. (§ 45.) Such a man as you. (Of) such a man as you are.	οὐδὲν σὺ ἀνήρ.
For men like us . . .	οἵουν σοῦ ἀνδρός, &c.
To make <i>astonishing progress</i> .	τοῖς οἷοις (or οἵοις περ) ἡμῖν. To advance θαυμαστὸν ὅστον.
<i>Surprisingly</i> miserable.	θαυμασίως ὡς ἀθλιός.

ENGLISH.

	GREEK.
86. (§ 46.) There was nobody whom he did not answer. He answered everybody.	<i>Nobody whom he did not answer.</i> <small>[‘nobody’ under the government of ‘answered’: ὅστις, who.]</small>
87. Especially.	Both otherwise and also <small>(ἄλλως τε καὶ).</small>
As fast as they could.	As they had speed. <small>οἵστις τέ εἰμι.</small>
88. (§ 47.) I am able. It is possible. <i>Are adapted for cutting.</i>	<small>οἷός τε ἔστι.</small> Are such as to cut. Am such as to... <small>τρίτην πάτην.</small>
Am of a character to...	
89. Eighteen.	Twenty wanting two (283. d). <small>πολλοῦ δεῖν.</small>
90. Far from it.	<small>μεῖλλω } γενέσθαι (when ‘am μεῖλλει } to be’ = ‘am intended to be.’)</small>
Am } to be. Is }	
91. (§ 48.) Be sure to be... Take care to do it.	That (<i>ὅπως</i>) you shall be <small>[‘see’ understood.]</small> Take care how (<i>ὅπως</i>) you shall do it. <small>μὴ οὐ...</small> <small>τι ἐμποδῶγε μὴ οὐχὶ...; with infin.</small>
92. (§ 49.) I fear that I shall. I fear that I shall not.	I fear <i>μὴ</i> ... (subj. or fut. indic.) <small>“ μὴ οὐ...</small>
93. What prevents us from...? To prevent them <i>from coming</i> .	<small>τι ἐμποδῶγε μὴ οὐχὶ...; with infin.</small> To prevent them <i>μὴ εἰλθεῖν</i> .
94. (§ 50.) I had a narrow escape from death. I had a narrow escape.	I came <i>παρὰ μικρόν</i> to die. I escaped by a little (<i>παρὰ δλίγον</i>).
95. (§ 51.) Immediately on his arrival.	Immediately having arrived (<i>εὐθὺς ἤκαν</i>).

ENGLISH.	GREEK.
As soon as we are born. From our very birth.	{ Immediately being born (εὐθὺς γενόμενοι).
96. (§ 52.) <i>What possesses you</i> to do this? <i>What induces you</i> to do this?	Having suffered what, do you do this? (<i>τί παθών;</i>) Having learnt what, do you do this? (<i>τί μαθών;</i>)
97. (319.) To be wholly wrapt up in this?	πρὸς τούτῳ ὅλος εἶναι.
98. { To be consistent with. (1) { " " like. " " characteristic of. (2) To be on a man's side. (3) { To make for a man. " be for a man's interest. " good for a man.	{ εἶναι πρός τινος.
99. By what conduct. With what view.	Doing what. Wishing what.
100. (§ 57.) He <i>went</i> and gave (when used contemptuously or indignantly).	He φέρω gave.

QUESTIONS ON THE SYNTAX.

OBS. Words in **SMALL CAPITALS** are to be translated into Greek.

§ 1.—1. What is the difference between the *imperf.* and the *aor.*? [The Aorist is used of *momentary* and *single* actions: the Imperfect of *continued* and *repeated* ones.] 2. What English tense does the *aor.* most nearly answer to? [Our *perfect indefinite* (the perf. formed by *inflection*).] 3. Is the *aor.* ever used for the *perf.*? [Yes,* when the connection of the past with the present is obvious from the context.] 4. Where is a governed *gen.* often placed? [Between an article and its noun.] 5. How do you render *οι πράττοντες*? [*Those who do.*] 6. To what is the *artic.* with a *participle* equivalent? [To a personal or demonstrative pronoun with a relative sentence.]

§ 2.—7. Do proper names ever take the *artic.*? [Yes.] 8. When? [When they are the names of persons *well known.*] 9. When is a proper name generally *without* the *art.*? [When it is followed by a *description* which has the article.] 10. Is there an *indef. art.* in Greek? [No.] 11. By what pron. may 'a' sometimes be translated? [By *τίς.*] 12. When? [When we might substitute 'a *certain*' for 'a'.] 13. Which generally *has* the *art.*, the *subject* or the *predicate* (i. e. the *nom. before* or the *nom. after* the verb)? [The *subject.*]

§ 3.—14. YOUR SLAVE. [*ό σὸς δοῦλος.*] 15. Is the *art.* ever equivalent to a possessive pron.? [Yes, when it is quite obvious *whose* the thing in question is.] 16. When must the pronouns be used? [Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's).] 17. When an *adj. without the article* stands *before* the *art.* of the substantive, *from what* does it distinguish that substantive? [*From itself* under other circumstances.] 18. MY FATHER AND MY FRIEND'S. [*ό ἐμὸς πατὴρ, καὶ οἱ τοῦ φίλον.*]

* And even for the pluperfect.

§ 4.—19. THE SON OF PHILIP. [ο Φιλίππου: *vios*, *son*, understood.] 20. INTO PHILIP'S COUNTRY. [εἰς τὴν Φιλίππου: *χώραν*, *country*, understood.] 21. How does it happen that the article often stands alone? [In consequence of the omission of a noun or participle.]

§ 5.—22. What is often equivalent to an adjective? [An adverb with the article.] 23. THE MEN OF OLD. [οἱ πάλαι, the long ago men.]

§ 6.—24. How did the Greeks express 'she has a very beautiful head?' [She has *the* head very beautiful.] 25. Distinguish between τὸ καλόν and τὰ καλά. [τὸ καλόν, is: 'the beautiful,' 'the honorable,' in the abstract; *beauty*. τὰ καλά, are: *beautiful* (or *honorable*) *things*; whatever *things* are *beautiful*; what is *beautiful*; or simply, *beautiful things*.] 26. How is the first pers. pl. of the subj. often used? [In exhortations.] 27. What is 'not' in an exhortation of this kind? [μή.] 28. How may the *infin.* become (virtually) a declinable substantive? [By being used with the article.] 29. Do *abstract nouns* and *names of materials* generally take the art.? [Yes.] 30. When does a noun (whether *sing.* or *plur.*) always take the art.? [When a *whole class*, or *any individual* of that class, is meant.]

§ 7.—31. ο μέν—ο δέ: οι μέν—οι δέ. [(this—that; the one—the other) (these—those; some—others).] 32. How does ο δέ stand once in a narrative? [For *but* or *and he or it*: the article being here a *pronoun*.] 33. How καὶ ὅς? [For 'and he.' but only when the reference is to a *person*.] 34. When is αὐτός *self*? [αὐτός is 'self,' when it stands in the *nom.* without a substantive, or in *any case with one*.] 35. When is it *him, her, it, &c.*? [αὐτός is *him, her, it, &c.* in an oblique case without a substantive.] 36. When is αὐτός *same*? [ο αὐτός is 'the same.'] 37. Does αὐτός standing alone in an oblique case, ever mean *self*? [Yes, when it is *the first word* of the sentence.]

§ 8.—38. Does a noun with οὐτος, οδε, ἐκεῖνος, take the art. or not? [Yes.] 39. Where does the *pron.* stand? [Either before the article, or after the noun.] 40. What does πᾶς in the sing. mean without the art.? ['each,' 'every.']=what with the art.? ['the whole.' 'all.']}

§ 9.—41. In the reflexive pronouns (*ἐμαυτοῦ*, &c.) is the αὐτός emphatic? [No.] 42. How must *thyself* (in acc.) be trans-

lated when it is emphatic? [αὐτός must precede the pronoun, αὐτὸς ἄσ, &c.] 43. How do you translate 'own' when it is emphatic? [By the genitive of the reflexive pronouns ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ.]—how *his, theirs, &c.*? [By the gen. of αὐτός.] 44. Does ἀντρόι ever stand in a dependent sentence for the *nom.* of the principal one? [Yes.] 45. What pronouns are often used instead of a case of ἑαυτοῦ, to express, in a dependent clause, the subject of the principal sentence? [The simple αὐτός, or εἰ, (οὐ, οἴ,—σφεῖς, σφᾶς, &c.)] 46. Is οὐ ever *simply reflexive* in Attic prose? [No.*] 47. To what Attic prose-writer are the forms, οὐ, εἰ confined? [To Plato.]

§ 10.—48. How is the *neut. plur.* of an adjective, standing without a noun, generally translated into English? [By the singular.] 49. How is the *neut. art.* with a *gen. case*, used? [To denote any thing that *relates to*, or *proceeds from*, the thing in question.] 50. How are *neut.* adjectives often used? [Adverbially.] 51. When is the *neut. singular* generally used *adverbially*? [When the adj. is of the *comparative degree*.] 52. When the *neut. plur.*? [When the adjective is of the *superlative degree*.] 53. Does a predicative adjective ever *not agree* in gender with the substantive it refers to? [Yes; when the assertion is made of a class or general notion; not of a particular thing.] 54. In what gender do πολύς (*πλέων, πλεῖστος*) and ἥμισυς stand, when followed by a *gen.*? [In the gender of the *gen.* that follows them.]

§ 11.—55. In what number does the verb generally stand, when the *nom.* is a *neut. plur.*? [In the *singular*.] 56. What exception is there? [When *persons* or *living creatures* are spoken of.] 57. Mention some predicates with which the *copula* is very often omitted?

(ἄξιος and χαλεπόρ, θέμις, ὁρα, φροῦδος, ἀνάγκη,

ἡδίος, and δυνατός (with its opposite word), and ἐτοίμος.)

§ 12.—58. Do the moods of the *aor.* refer to *past time*? [No.] 59. How do the moods of the *aor.* differ from the moods of the *present*? [The moods of the aorist express *momentary actions*;

* That is, οὐ, εἰ, &c. is not used by prose-writers in a principal sentence, to express the subject of such sentence: its place is in a dependent or accessory clause, to express the subject of the principal clause.

those of the present, *continued* ones.] 60. Does the *part.* of the *aor.* refer to *past* time? [Yes.] 61. Are the moods of the *aor.* rendered by the *pres.* in English? [Yes.] 62. When $\mu\bar{\imath}\bar{\eta}$ *forbids*, what moods does it take? [$\mu\bar{\imath}\bar{\eta}$ when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.] 63. What is the difference between $\mu\bar{\imath}\bar{\eta}$ with *imperat. pres.* and $\mu\bar{\imath}\bar{\eta}$ with the *subj. aor.*? [With the *subj. aor.* a *definite single act* is forbidden; with *imper. pres.* a *course of action*. The *imperat.*, therefore, often forbids a man to do *what he has already begun*.] 64. Of what tense is the *optative* the regular attendant? [The *optative* is the regular attendant of the historical tenses.*] 65. What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* an *historical tense* is used? [The *optative*.] 66. When do the particles and pronouns, which go with the *indicative* in *direct* narration, take the *optative*? [The particles and pronouns which go with the *indicative* in *direct*, take the *optative* in *oblique narration*.†]

§ 13.—67. How is an assertion modified by the use of $\tilde{\alpha}\nu$, or in *Epic* poetry $\chi\acute{e}$, $\chi\acute{e}\bar{\nu}$. [$\tilde{\alpha}\nu$ gives an expression of *contingency* and *mere possibility* to the assertion.] 68. What is the principal use of $\tilde{\alpha}\nu$? [The principal use of $\tilde{\alpha}\nu$ is in the *conclusion* of a hypothetical sentence.] 69. When $\tilde{\alpha}\nu$ stands in a sentence which is not *hypothetical*, to what does it often refer? [To an *implied condition*.] 70. What particles are formed by the addition of $\tilde{\alpha}\nu$ to εi , $\tilde{\sigma}\tau e$, $\tilde{\epsilon}\pi\varepsilon i\delta\bar{\eta}$? [$\tilde{\varepsilon}\tilde{\alpha}\nu$, $\tilde{\eta}\tilde{\alpha}\nu$, $\tilde{\alpha}\nu$, — $\tilde{\sigma}\tau\alpha\nu$, $\tilde{\epsilon}\pi\varepsilon i\delta\bar{\alpha}\nu$.] 71. How is $\tilde{\alpha}\nu=\varepsilon i$ $\tilde{\alpha}\nu$ distinguished from the simple $\tilde{\alpha}\nu$? [$\tilde{\alpha}\nu=\varepsilon\tilde{\alpha}\nu$, εi $\tilde{\alpha}\nu$, regularly begins the sentence.] 72. What are the two meanings of εi ? [εi is 'if,' but like our 'if' it is often used for 'whether.']}

HYPOTHETICAL PROPOSITIONS.

73. 1) How is *possibility* without any expression of *uncertainty*, expressed? [εi with *indic.* in both clauses.†]

* Or: 'Historicum sequitur tempus modus optativus.'

† This is the *general* rule: but the *indicative* is frequently used in oblique narration.

† The consequent clause may have the *Imperative*.

74. 2) How is *uncertainty* with the prospect of *decision* expressed? [By *έάν* with *subjunctive* in the conditional, and the *indic.* (generally the *future*) in the consequent clause.*]

75. 3) How is *uncertainty* expressed, when there is no such accessory notion (as the prospect of *decision*)? [By *εἰ* with the *optative* in the conditional clause, and *άν* with the optative in the consequent clause.]

76. 4) How is *impossibility*, or belief that the thing *is not so*, expressed? [*εἰ* with *imperfect* or *aorist indic.* in the conditional clause; *άν* with *imperf.* or *aorist indic.* in the consequent clause.]

77. When is the *imperfect* used in this form of proposition? [For *present* time, or when the time is quite *indefinite*.] 78. Can the *condition* refer to *past* time, the *consequence* to *present*? [Yes.]

79. Which clause has *άν*, the *conditional* or the *consequent* clause? [The consequent clause.]

§ 14.—80. To what is the *optat.* with *άν* equivalent? [The optative with *άν* is equivalent to our *may*, *might*, *would*, *should*, &c.] 81. By what may the *optat.* with *άν* often be translated? [The optative with *άν* is often translated by the *future*.] 82. What force does *άν* give to the *infinitive* and *participle*? [The same force that it gives to the *optative*.] 83. To what then is an infinitive with *άν* nearly equivalent? [To an *infinitive future*.]

84. After what verbs is the future frequently so expressed? [After verbs of *hoping*, *thinking*, *trusting*, *praying*, *knowing*, *confessing*, &c., when a *condition* is *expressed* or *implied*.]

§ 15.—85. What mood do the compounds of *άν*,† and *relatives* with *άν* regularly take? [The *subjunctive*.] 86. What changes take place, if *any*, when these compounds or relatives with *άν* come into connection with *past* time, or stand in *oblique* narration? [They either remain unchanged, or the simple words—*εἰ*, *ότε*, *ἐπειδή*: *ός*, *όστις*, *όσος*, &c.—take their place with the *optative*.] 87. To what Latin tense does the *aor. subjunct.* answer, when it stands with the *compounds of αν*, or with *relatives* and *άν*? [To the Latin *future perfect*, *futurum exactum*.]

§ 16.—88. How is what *often happened*, in *past* time, expres-

* The consequent clause may have the *Imperative*.

† That is, *έάν*, *όταν*, *ἐπειδάν*, &c.

sed?* [By the *optative*.] 89. What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut.* time? [The relatives with *ἄν* and compounds of *ἄν*.] 90. What force does *ἄν* thus give to *ὅς* and other relatives? [The force of our — ever, — soever.]

§ 17.—91. What mood is used in *doubling* questions? [The *subjunctive*.] 92. After what verbs is it sometimes thus used? [After *βούλειται*; *θέλειται*; *οὐκ ἔχω* or *οὐδαί*, *ἀπορῶ*, *ἐρωτῶ*, *ζητῶ*.]

§ 18.—93. When conditional propositions depend on another verb, in what mood will the consequent clause stand? [In the *infinitive*.] 94. What will stand in a *dependent* consequent clause for *ποιήσω*? [*ποιήσειν*.]—for *ποιοῖμ^{άν}*, *ἐποίοιν^{άν}*? [*ποιεῖν* *άν*.]—for *ποιήσαιμ^{άν}*, *ἐποίησαι^{άν}*? [*ποιῆσαι* *άν*.]—for *πεποιήσοιμ^{άν}*, *ἐπεποιήσειν^{άν}*? [*πεποιηκέναι* *άν*.]

§ 19.—95. Does *οὐ* or *μή* deny independently and directly? [*οὐ*.] 96. When should *not* be translated by *μή*? [*Mή* is used in *prohibitions*; with *conditional* particles; and particles expressing *intention* or *purpose*.] 97. When do *ότε*, *όποτε*, take *μή*? [When 'when' implies a condition.] 98. Is *οὐ* or *μή* used after *ότι*, *ώς*, *ἴστι*, *ἴπειδή*? [*οὐ*.] 99. Is *οὐ* or *μή* used (*generally*) to express the opinions of *another* person in oblique narration? [*οὐ*.] 100. How should you determine whether *οὐδείς*, *οὐδέ*, &c. are to be used, or *μηδείς*, *μηδέ*? [Wherever 'not' would be translated by *μή*, we must use not *οὐδείς*, *οὐδέ*, &c., but *μηδείς*, *μηδέ*, &c.] 101. How must the *positive* adverbs and pronouns generally be translated into Greek in *negative* propositions? [By the corresponding *negative* forms.†]

§ 20.—102. Are the verbals in *τέος* *act.* or *pass.*? [Passive.] 103. What case of the *agent* do they govern? [The *dative*.] 104. What case of the *object*? [The same case as the verbs from which they come.] 105. To what are these verbals in *τέος* equivalent, when they stand in the *neut.* with the *agent*, in the

* Hermann properly observes, that the *optat.* does not itself *express* the repetition of the *act.*, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *other verb*, e. g. either a *frequentative* verb, or the *imperf.* or *pluperf.* tense (which both express duration), or by an *asorist* with *τολλάκις*, &c.

† Thus for *either—or*; *anywhere, at any time, any thing*, we must use *neither—nor*; *nowhere*; *never*; *nothing*, &c. Rule 110, as a general assertion, is absurd.

dat., omitted? [To the participle in *dus* used in the same way.] 106. When may they be used in *agreement* with the object? [When formed from transitive verbs.] 107. Express "YOU SHOULD CULTIVATE VIRTUE," in two ways, with ἀσκητέος and ἀρετή. [ἀσκητέον ἔστι σοι τὴν ἀρετήν, or ἀσκητέα ἔστι σοι ἡ ἀρετή.] 108. What peculiarities are there in Attic Greek with respect to the use of these verbals? [The *neut. plur.* is used as well as the *neut. sing.* The *agent* is sometimes put in the accus. as well as the object.] 109. Render πειστέον ἔστιν αὐτῷ, and πειστέον ἔστιν αὐτόν. [πειστέον ἔστιν αὐτόν, we must persuade him. πειστέον ἔστιν αὐτῷ, we must obey him.]

§ 21.—110. What verbs govern two accusatives? [Verbs of *taking away from, teaching, concealing, asking, putting on or off,* take two accusatives.]

§ 22.—111. What case does the *acc.* after the *active* verb become, when the *act.* verb is turned into the *passive*? [The *nom.*] 112. When the *act.* verb governs two *accusatives*, may either of them (and if so, which?) remain after the *pass.* verb? [The *acc.* of the *person* becomes the *nom.*; that of the *thing* continues to be the object of the passive verb, as in Latin.] 113. May the *dat.* of the *act.* become the *nom.* of the *passive*? [Yes; sometimes.] 114. Will the *acc.* after the *act.* then remain as the *acc.* after the passive? [Yes.] 115. Render (ἔγω) πεπίστευμαι τοῦτο. [I am entrusted *with* this: or, I have had this entrusted to me.] 116. Do *intrans.* verbs ever take an *acc.*? and, if so, when? [Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and sometimes of one that *restricts* the general notion of the verb to a particular instance.]

§ 23.—117. Does the *acc.* ever follow an *adj.*? [Yes.] 118. What *prepos.* might be *supposed* omitted? [*κατά*, as to.] 119. What *acc.* is sometimes found with verbs that do not properly govern the *acc.*? [The accus. of the *neut. pronoun*.] 120. How is the *duration of time* expressed? [By the *accusative*.] 121. How is the *distance* of one place from another expressed? [By the *accusative*.]

§ 24.—122. What case do *partitives*, &c. govern? [Partitives, numerals, superlatives, &c. govern the *genitive*.] 123. What case do adverbs of *time* and *place* govern? [The *genitive*.] 124. What case expresses the *material* out of which a thing is made,

and such other *properties, circumstances, &c.* as we should express by 'of' ? [The genitive.] 125. Can 'once a day' be translated literally ? [No : it must be, 'once the day.'] 126. How does the gen. stand after possessive pronouns ? [In a kind of apposition to the personal pronoun implied.] 127. How does the gen. stand alone, or after interjections ? [The gen. is used alone, or after interjections, as an *exclamation*.]

§ 25.—128. What case do verbal adjectives, in *πνος*, &c., with a *trans.* meaning govern ? [The genitive.] 129. What case do verbs relating to *plenty, want, value, &c.*, govern ? [The genitive.] 130. What case do verbs relating to the *senses* govern ? [The genitive.] 131. What exception is there ? [Verbs that denote *sight*, which take the acc.] 132. By what *prepos.*, understood, might the gen. sometimes be supposed governed ? [By *ἐνεκα, on account of*.] 133. After what verbs does the gen. frequently stand in this way ? [After words compounded with a *privative*.]

§ 26.—134. Mention two large classes of verbs that govern the gen. [Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from, &c.* govern the gen. Most verbs that express *remembering or forgetting; curing for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning, &c.* govern the genitive ; but not without many exceptions.]

§ 27.—135. What case does *καταγγέλωσκω* (*condemn*) take of the *charge or punishment* ? and what case of the *person* ? [*καταγγέλωσκω* has *accus.* of the *charge or punishment* ; *gen.* of *person*.] 136. May we say, *τοῦτο κατηγορεῖται αὐτοῦ*, *this is laid to his charge* ? [Yes.]

§ 28.—137. In what case does the *price or value* stand ? [The *price or value* is put in the *genitive*.] 138. In what case is the thing *for which* we exchange another, put ? [The thing *for which* we exchange another is put in the *genitive*.] 139. What case of a noun of *time* answers to *when* ? and what to *since* or *within* what time ? [The gen.] 140. In what case is the part *by which* a person is *led, got hold of, &c.*, put ? [The gen. expresses the part *by which* a person *leads, takes, or gets hold of* any thing.]

§ 29.—141. In what case is the thing *with which another is compared*, put when *τι, than*, is omitted ? [In the genitive.] 142. How is '*greater than ever*' expressed ? [By using *αὐτός* before

the *gen.* of the reflexive pronoun.] 143. How is ‘*too great*’ expressed? [Too great, &c. is expressed by the comparative with ἢ κατά before a substantive; ἢ ὥστε before a verb in the *infinitive*.]

144. STILL GREATER: MUCH GREATER? [$\epsilon\tau\iota\mu\epsilon\zeta\omega\tau:$ πολλῷ μείζων.]

§ 30.—145. How are two comparatives joined together by ἢ, to be translated? [By *more than*, or *rather than*, with the *positive*.] 146. By what words are superlatives strengthened? [By ὡς, ὅτι, ὅπως, ἢ, &c.] 147. What force have εἴ τις καὶ ἄλλος, si quis alius, and εἰς ἀνήρ, unus omnium maxime? [The force of superlatives.] 148. What case do περιττός, and adjectives in -πλάσιος, govern? [The genitive.]

§ 31.—149. What does the *dat.* express? [The person *to* or *for* whom a thing is done.] 150. What words does it follow? [Words that express *union* or *coming together*, and those that express *likeness* or *identity*.] 151. In what case is the *instrument*, &c. put? [The *instrument*, the *manner*, and the *cause*, are put in the *dative*.] 152. In what case is the *definite time-when* put? [In the *dative*.] 153. Does the *dat.* ever express the *agent*? [Yes.] 154. After what words is this most common? [After the *perfect pass.* and *verbals* in τέος, τός.] 155. What case do verbs of *reproaching* take, besides a *dat.* of the *person*? [Verbs of *reproaching*, &c. take *acc.* of the *thing*, as well as *dat.* of *person*, especially when it is a *neut. pronoun*.]

§ 32.—156. What does the *middle* voice denote? [That the *agent* does the action *upon himself*; or *for his own advantage*; or that he *gets it done* for his own advantage.] 157. What are the tenses that have the *middle* meaning when the verb has it at all? [Pres., *imperf.*, *perf.*, and *pluperf.* of the *passive form*; and the *futures* and *aorists mid.*] 158. Has the *aor. 1.* of the *pass. form* ever a *mid.* meaning? [Yes.]

§ 33.—159. What verbs of the *middle form* must be considered simply as *deponents*? [Middle forms, of which there is no *active*.] 160. Mention some *aor. 1. pass.* with *mid.* meaning. [κατευλίθην (ι). ἀπηλλάγην, ἐπεραιώθην, ἐφοβήθην, ἔκοιμηθην, ἤσκηθην.] 161. Mention some *fut. 1. mid.* with *pass.* meaning. [ώφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι.] 162. How is ‘*by*,’ to express the *agent* after the *pass. verb*, translated? [By ὑπό with *gen.*; also by παρά and πρός with *gen.*]

§ 34.—163. What signification does the *perf.* 2. (commonly called *perf. mid.*) prefer? [The *intrans.* signif.] 164. Has it ever the *pure reflexive* meaning of the middle? [No.]

§ 35.—165. What does the *fut.* 3. express? [A *future action continuing in its effects.*] 166. What notions does it express *besides* that of a *future action continuing in its effects?* [The *speedy completion* of an action, or the *certainty of its completion.*] 167. What verbs have the *fut.* 3. for their regular future? [Those perfects that are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέκτημαι.] 168. What answers to the *fut.* 3. in the *active* voice? [ἔσομαι with *perf. participle.*] 169. What is generally preferred to the *opt.* and *subj.* of the *perf.*; [The *perf. part.* with εἰη or ω.] 170. In what verbs is the *imperat. perf.* principally used? [In those verbs whose perfects have the meaning of a present: μέμνησο, &c.] 171. What does the 3 *pers. imperat.* of the *perf. pass.* express? [It is a strong expression for *let it be done*, &c.] 172. How is a *wish* expressed in Greek? [εἴθε with the optative—the optative alone—or ὥφελος,* εσ, ε, alone, or with εἴθε, εἰ γάρ or ως, and followed by the infinitive.] 173. What *mood* and *tense* are used with εἴθε, if the wish *has not been*, and now *cannot be, realized?* [The *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past* or *present.*]

§ 36.—174. Mention a use of the infinitive that the Greek and English *have*, but the Latin *has not*. [It is used to express the *purpose.*] 175. What does the particle ώστε express? [A *consequence.*] 176. How is *so—as to* expressed? [So—as to; ώστε with *infinitive.*] 177. How is *so—that* expressed? So—that; ώστε with *infinitive* or *indicative.*]

§ 37.—178. What does the *infin.* with the *article* in the *gen.* express? [The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose.*] 179. When the *infin.* has a *subject* of its own, in what case does it *regularly* stand? [In the *accusative.*] 180. What *prepos.* with the *infin.* is equivalent to a sentence introduced by *because?* [διά.] 181. When is the *subject* of the *infinitive* generally not expressed? [When the *subject* of the *infinitive* belongs to, and is expressed with, the former verb.]

* *Debut.*

182. When the subject of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? [In the same case that the subject of the infinitive stands in *in the other clause*.] 183. What is this construction called? [*Attraction*.]

§ 38.—184. May *attraction* take place when the *infin.* is introduced by the *art.* or *ώστε*? [Yes.]

§ 39.—185. What kind of sentences may be translated into Greek by a *participle*? [Relative sentences, and sentences introduced by *when*, *after*, *if*, *since*, *because*, *although*, &c.] 186. How may the English *participial substantive*, under the government of a preposition, often be translated? [By a participle in agreement.] 187. How may the *first* of two verbs connected by *and*, often be translated into Greek? [By a participle.]

§ 40.—188. What participle often expresses a *purpose*? [The participle of the *future* often expresses a *purpose*.] 189. Mention some verbs that take the participle where we should use the *infin.*, a *participial substantive*, or 'that.' [Many verbs that signify *emotions*, *perception by the senses*, *knowledge*, *recollection*, *cessation or continuance*, &c., take the participle, where we should use the *infinitive mood*, the *participial substantive*, or 'that.']

§ 41.—190. By what are φθάνω, *come*, or *get before*, and λαθάρω, *am concealed*, generally rendered? [By adverbs.]

191. Mention the adverbs and phrases by which λαθάρω may be rendered. [Without knowing it; unconsciously, unknown to myself; without being observed; secretly; without being seen or discovered.] 192. How may λαθών be rendered? [By secretly, without being observed, seen, &c.] 193. How φθάσας or ἀρύσας? [Quickly; at once, immediately.] 194. When φθάνω and λαθάρω are translated by adverbs, how must the participles with which they are connected, be translated? [By verbs.]

(*Genitive Absolute, &c.*)

§ 42.—195. Which case is put *absolutely* in Greek? [The genitive.] 196. What does the participle, put *absolutely*, express? [The time, or generally any such relation to the principal sentence, as we should express by *when*, *after*, *since*, *as*, *because*, *though*, *if*, &c.] 197. In what case do the participles of imper-

sonal verbs stand *absolutely*? [In the *nominative*; of course without a noun, and in the neuter gender.] 198. When the *time* relates to a *person*, what construction is used instead of the *gen.* *absolute*? [*ἐνὶ* is then generally expressed.] 199. How is a *motive*, which is attributed to *another person*, generally expressed? [By the particle *ώς* with the *gen.* or *acc.* *absolute*.]

(*The Relative.*)

§ 43.—200. What does the relative often introduce? [A *cause*, *ground*, *motive*, or *design* of what is stated.] 201. What use of the relative is less common in Greek than Latin? [That of merely *connecting* a sentence with the one before it.] 202. In which clause is the *antecedent* often expressed? [In the relative clause.] 203. Where does the *relat.* clause often stand, when this is the case? [Before the principal clause.] 204. With what does the relative often agree in case? [With the antecedent in the principal clause.] 205. What is this called? [*Attraction of the Relative.*] 206. When the relative is *attracted*, where is the antecedent often placed? [In the relative clause, but in the case in which it would stand in the principal clause.]

§ 44.—207. In such a sentence as “the fear, *which* we call *bashfulness*,” should *which* agree with *fear* or with *bashfulness*? [With *bashfulness*.] 208. Explain *ἴστιν οἱ*. [It is equivalent to *ἴποι*, *some*, and may be declined throughout.] 209. What is the Greek for *sometimes*? [*ἴστιν ὅτε*.]—*somewhere*? [*ἴστιν ὅπου*.] 210. What is the English of *ἐφ’ ω* or *ἐφ’ ωτε*? [On condition that.]—of *ἀνθ’ ων*? [Because, for.]—of *εἰ τις*? [Whosoever; *εἰ τι*, whatsoever.] 211. By what parts of the verb is *ἐφ’ ω* or *γίγε* followed? [By the *future indic.* or the *infin.*.]

§ 45.—212. Give the English of *τοῦ οἵον σοῦ ἀνδρός*. [Of such a man as you.] 213. How may this construction be explained? [*ἀνδρός τοιούτου, οἷος σὺ εἶ*.] 214. What words does *ὅσος* follow, when it has the meaning of *very*? [Such words as *θαυμαστός, πλεῖστος, ἀριθμός*, &c.]

§ 46.—215. What is the construction of *οὐδεὶς ὄστις οὐ*?

[The declinable words are put under the immediate government of the verb.]

§ 47.—216. What tenses follow *μελλω* in the *infin.*? [The *future, present, or aorist.*] 217. Which *infin.* is the *most common* after *μελλω*, and which the *least*? [The *future infin.* is the *most*, the *aorist* the *least common*.]

§ 48.—218. What *mood* or *tense* follows *ὄπως*, when it relates to the *future*? [The *subj.* or the *future indic.*] 219. May it retain them in connection with past time? [Yes.] 220. Is the verb on which *όπως* &c. depends, ever omitted? [Yes : the construction is equivalent to an *energetic imperative* :—*ὅρα* or *ὅράτε* may be supplied.] 221. With what *mood* or *tense* is *οὐ μή* used? [With the *fut. indic.* or *aor. subj.*] 222. In what sense? [As an *emphatic prohibition or denial*.] 223. According to Dawes, what *aorists* were *not* used in the *subj.* with *όπως* and *οὐ μή*? [The *subjunctive* of the *aor. 1. act. and mid.*] 224. Is this rule correct? [No.] 225. What is Buttmann's opinion? [That the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*]

§ 49.—226. How is *μή* used after expressions of *fear*, &c.? [With the *subjunctive* or *indic.*] 227. When is the *indic.* with *μή* used in expressions of *fear*? [When the speaker wishes to intimate his conviction that the *thing feared*, &c. *has or will really come to pass*.] 228. How does it happen that *μή οὐ* sometimes stands with a verb in the *subjunctive*, but *without* a preceding verb? [The notion of *fear* is often omitted before *μή οὐ*, the verb being then generally in the *subj.*] 229. After what kind of expressions is *μή οὐ* used with the *infin.*? [After many negative expressions.]* 230. Is it ever used with the participle or *infin.*? and, if so, when? [*μή οὐ* is sometimes used with the participle and with *ώστε* and *infin.*, after negative expressions.]

§ 50.—231. When is *μή* used with *relative sentences, participles, adjectives, &c.*? [Whenever the negative does not directly and simply deny an assertion with respect to some *particular mentioned person or thing*.] 232. Does the *infin.* generally take *μή* or *οὐ*? [*μή.*] 233. When does it take *οὐ*? [When opinions or assertions of *another person* are stated in *sermone ob-*

* See 293. (1) (2) (3).

liquor.] 234. When should *μή* follow *ώστε*? and when *οὐ*? [With *ώστε*, the *infinitive* takes *μή*, the *indicative* *οὐ*.]

§ 51.—235. What case do some adverbs govern? [The same case as the adjectives from which they are derived.] 236. How is *ώς* sometimes used? [As a preposition = *πρός*.] 237. When only can *ώς* be used as a *prepos.*? [It is only joined to *persons*.] 238. What mood do *ἄρχι*, *μέχρι*, *ἔως*, *ἕστε* take? [The *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.] 239. Does *πρὶν* *ἄν* *ἔλθω* relate to the *past* or the *future*? [To the *future*.] 240. How is ‘*before I came*’ expressed? [*πρὶν ή ἔλθειν ἐμέ*: *πρὶν ἔλθειν ἐμέ*: or *πρὶν ἡλθον ἐγώ*.] 241. Is *ή* ever omitted before the *infin.* after *πρὶν*? [Yes; in Attic Greek nearly always.]

§ 52.—242. In what kind of questions is *ἄρα* generally used? [In questions that imply something of *uncertainty*, *doubt*, or *surprise*.] 243. What interrog. particles expect the answer ‘*Yes?*’ [The answer ‘*Yes*’ is expected by,—*ἄρ* *οὐ*; *ή γάρ*; *οὐ*; *οὐκούν*; *ἄλλο τι ή*;] 244. What expect the answer ‘*No?*’ [The answer ‘*No*’ is expected by,—*ἄρα μή*; *ή πον*; *μην forte?* *μή* or *μῶν*;] 245. What particles give an *ironical* force to *οὐ*? [*δή*, *δή πον*.] 246. Does *οὐ* expect ‘*yes*’ or ‘*no*’ for answer? [*οὐ* expects *yes*; *μή*, *no*.] 247. In what kind of questions are *εἰτα*, *ἐπειτα* used? [Such as express *astonishment* and *displeasure*.] 248. What words are used as a simple interrog. particle? [*ἄλλο τι ή*.] 249. Render *τι παθοίν*;—*τι μαθώρ*; [*τι παθών*; *what possesses you to . . . &c.*?—*τι μαθώρ*; *what induces you to . . . &c.*?]

§ 53.—250. What are the proper forms of pronouns and adverbs for indirect questions? [Those which are formed from the direct interrogatives by the prefixed *relative* syllable *ό—*.] 251. Are the simple *interrogatives* ever used in indirect questions? [Yes.] 252. Are the *relatives* ever so used? [Yes; but very seldom.] 253. When the person addressed repeats the question, what forms does he use? [The forms beginning with *ό—*.] 254. When the pron. or noun is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted? [The *nominative*.]

§ 54.—255. By what particles are *direct* double questions asked? [By *πότερον*, or *πότερα*,—*ή*, less commonly by *ἄρα*—*ή*.]

256. By what particles are *indirect* double questions asked? [εἴτε—εἴτε, εἰ—ἢ, πότερον—ἢ.]

§ 55.—257. After what verbs is *ei* used for ὅτι, *that*? [After θαυμάζω, and some other verbs expressive of *feelings*.]

258. After what verbs has *ei* the force of *whether*? [After verbs of *seeing*, *knowing*, *considering*, *asking*, *saying*, *trying*, &c.]

259. When is εἰσ used in this way? [When the question relates to an *expected case that remains to be proved*.]

§ 56.—260. How can an interrogative sentence be *condensed* in Greek? [By attaching the interrogative to a *participle*, or using it in an *oblique case*.] 261. What clause may thus be got rid of? [A relative clause attached to an interrogative one.]

§ 57.—262. What is ἢ μή? [A solemn form of asseveration.] 263. When is the propos. σύ omitted? [Before αὐτῷ, αὐτῇ, &c. which then = *together with, with*.] 264. How is ἀμφότερον used? [ἀμφότερον is used *adverbially*, or *elliptically*, by the poets, for *both*; *as well—as*, &c.] 265. How ἀμφότερα? [In reference to *two words*, without being made to conform to them in case.] 266. What force has καί, when it refers to ἄλλος? [The force of *especially, in particular*.] 267. Explain the use of the *part. fut.* with ἔρχεσθαι, &c. [ἔρχεσθαι, iέναι, with *part. fut.*, is, *to be going to, or on the point of*.] 268. How is ἔχω sometimes used with a *past partic.*? [As an emphatic circumlocution.] 269. How is it used with ληρεῖν, &c.? [ἔχω with the *second pers.* of ληρεῖν, παιζεῖν, φιλαρέεῖν, &c. is used to make a good-humoured observation.] 270. How is φέρω used in some expressions? [φέρω appears redundant in some expressions, but denotes a *vehement of purpose, not altogether free from blame*.]

§ 58.—271. To what is δίκαιος εἶμι equivalent? [To δίκαιον ἔστιν, ἐμέ, &c.] 272. How is ὅσον used? [ὅσον is used elliptically with the *infn.*] 273. What words are followed by ἢ? [Words that *imply* a comparison: e. g. φθάνειν, διαφέρειν, ἴναρτίος, διπλάσιος, ἴδιος, ὑπερθετ., πρίν.] 274. After what phrases is a tense of ποιεῖν omitted? [After οὐδὲν ἄλλο ἢ—, ἄλλο τι ἢ—; τι ἄλλο ἢ—; &c.] 275. By what are a person's quoted words introduced? [By ὅτι.] 276. How is the *aor.* used with τι οὐ? [For the *present*.]

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I Obs. Look under 'am' for *adjectives, phrases, &c. with to be.*

F. M.=future middle.

(?) implies, that the pupil is to ask himself how the word is conjugated or declined.

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dat. 183. *δὶ δέργης ἔχειν*,
270.

— ashamed, *αἰσχύνομαι*,
239.

— at a loss, *ἀπορέω*, 100.
[See 98, 99.]

— at dinner, *δειπνέω*, 288.

— at enmity with, *δὶ ἔχ-*
θρας γίγνεσθαι τινι, 270.

— at leisure, *σχολάζω*, 112.

— at liberty. See 249. b.

— awake, *ἐγείγορα*, 193.

— aware, *μανθάνω (?)*, 239.

(b.)

Am banished, *φεύγειν*, 270.

— broken, *κατέσγα*, 193.

— by nature, *πέφυκα*, *ἔφυν*,
214.

(c.)

Am come, *ήκω*, *with meaning* of perf. 206.

— commander, *στρατηγέω*,
52.

— confident, *πέποιθα*, 193.

— congealed, *πέπηγα*, 193.

— conscious, *σύνοιδα* *ἔμαν-*
τῷ, 239.

— contemporary with, *κα-*
τὰ τὸν αὐτὸν χρόνον γενέο-
θαι, 183.

— contented with, *ἀγαπάω*,
with *acc.* or *dat.*, 52.

(d.)

Am dishonoured by, *ἀτιμά-*
ζομαι πρός τινος, 319.

— distant from, *ἀπέχω*, 138.

— doing well, *εὖ πράττω*, 8.

— ill, *κακῶς πράττω*,
8.

(e.)

Am evidently, &c. See 239.

(f.)

Am far from, *πολλοῦ δέω*,
283*.

— fixed, *πέπηγα*, 193.

— fond of, *ἀγαπάω*, 52.

— fortunate, *εὐτυχέω*, 92.

(g.)

Am general, *στρατηγέω*, 52.

— glad, *ἡδομαι*, *dat.*, 20.

— going (to), *μέλλω* (aug-
ment?), 283*.

— gone, *οἴχομαι (?)*, perfect
meaning, 206.

— grateful for, *χάριν οἴδα*
(gen. of thing, *dat.* of
pers.), 222. [for *οἴδα*, see
73.]

(h.)

Am here, *πάρεμι*, 52.

(i.)

Am I . . . ? (in *doubtful*
questions) 137, note e.

— ill (of a disease), *κάμιω*

(*laboro*); *χαμοῦμαι*, *κέκ-*
μηκα, *ἐκαμον*, 183.
— in my right mind, *σω-*
φρονέω, 125.
— in a passion or rage, *χα-*
λεπάίνω, *dat.*, 183.
— in safety, *ἐν τῷ ἀσφαλεῖ*
εἰμι, 299.
— in the habit of perform-
ing, *πρακτικός* (*εἰμι*), with
gen. See 149.
— indignant, *ἀγανακτέω*,
337.
— informed of, *αἰσθάνο-*
μαι (?), 190.

(l.)

Am likely, *μέλλω* (?), 283*.
— lost, *στεροῦμαι*, 168*. *r.*

(m.)

Am mad, *μαίνομαι* (?), 125.
— my own master, *ἐμαν-*
τοῦ εἰμι, 162*. *i.*

(n.)

Am named after, *ὄνομα ἔχω*
ἐπὶ τινος, 288.
— near, *ὁλίγον δέω*, or *ὁλί-*
γον only, 283*.
— next to, *ἔχομαι*, *gen.*
149. *d.*
— not a man to, 283. *b.*
— afraid of, *θαρρέέω*
(*acc.*), 138.

(o.)

Am of opinion, *νομίζω*, 52.

Am of service to, *ῳδελέω*
(*acc.*), 82.
— a character (to), *εἰμὶ*
οἶος, 283. *b.*
— off, *οἴχομαι* (?), *perf.*
meaning, 206.
— on my guard, *φυλάττεσ-*
θαι, *acc.* 190.
— on his side, *εἰμὶ πρός*
(*gen.*), 319.
— on an equal footing
with, *ὅμοιάς εἰμι*, 227. *b.*

(p.)

Am pained at *ἀλγέω*, 20.
— persuaded, *πέποιθα*, 193.
— pleased with, *ηδομαι*,
dat. 20.
— present, *πάρεμι*, 52.
— produced. See 214.
— prosperous, *εὐτυχέω*, 92.
— punished, *δίκην διδόναι*,
or *δοῦναι*: *gen.* of thing ;
dat. of person by whom,
228.

(s.)

Am safe, *ἐν τῷ ἀσφαλεῖ εἰμι*.
— slow to, &c., *σχολῆ* (*by*
leisure), with a verb, 112.
— suffering (from a dis-
ease). See 'am ill of.'
— surprised at, *θαυμάζει*
(F. M.), 8.

(t.)

Am thankful for, *χάριν οἴδα*,
gen. of thing, 222. For
οἴδα see 73, note q.

Am the slave of, δουλεύω, *dat.* 359.
 — there, πάρειμι, 92.
 — to, μέλλω (?), 283*.
 (u.)

Am undone, ὀλωλα, ἀπόλωλα, 193.
 — unseen by, λαυθάρω (?), *acc.* 154.
 (v.)

Am vexed, ἄχθομαι (?) (dat. but *ἐπί* in construction explained in 19*. *c*), 20.
 (w.)

Am wholly wrapt in, πρὸς τούτῳ ολος εἰμί, 319.
 — wise (=prudent), σωφρονέω, 125.
 — with you, πάρειμι, 92.
 — within a little, ὀλίγον δέω, 283*.
 — without fear of, θαρρέω, *acc.* 138.

Ambassador, πρέσβυς, 259.

Ambitious, φιλότημος, 214.

Among the first, translated by ἀρξάμενος (having begun). See 100.

And that too, καὶ ταῦτα, 206.
 — yet, εἴτα, ἐπειτα, 315.
 — nevertheless, εἴτα, ἐπειτα, 315.

Ancestor, πρόγονος, 156.

Animal, ζῶον, 65.

Annoy, ληπέω, 41.

Answer, ἀποκρίνομαι (?), 278.

Apart, χωρίς, 309.

Apollo, Ἀπόλλων (?), 341.

Appear (with part.), φαίνομαι, 239.

Apt to do, or perform, πρακτικός (gen.), 150.
 — govern, ἀρχικός (gen.), 150.

Arbitration, δίαιτα, 132.

Are there any whom . . ? 269. *d.*

Arise, ἐγείρομαι (pass.), 193.

Arms, ὅπλα, 168*.

Army, στράτευμα, τό, 24.

Arouse, ἐγείρω (perf. with Attic *redupl.*), 193.

Arrange, τάσσω (later Attic τάττω), 96.—κοσμέω, διακοσμέω (to arrange, with a view to a *pleasing appearance* of elegance, symmetry apt arrangement, &c.), 206.

Arrive, ἀφικνέομαι (?), 144.
 — first, φθῆναι (?) ἀφικόμενος, 242. *d.*
 — but only, &c., 358. *b.*

Art, τέχνη, 214.

As he was, 351.
 — his custom was. *See* Custom.

— many as, ὅσοι, 175.
 — possible, ὅσοι πλεῖστοι, 174. *c.*
 — silently as possible, σιγῇ ὡς ἀνυστόν, 174. *b.*
 — faras they are concerned, τὸ ἐπὶ τούτοις εἴται, 206.

As far at least as this is concerned, *τούτου γε ἔνεκα*, 250.

As far as depends on this, *τούτου γε ἔνεκα*, 250.

— as much as any body. See 100.

— the saying is, *τὸ λεγόμενον*, 137. d.

— possible (*after superlatives*), *ώς, ὅτι*, 171.

— he possibly could, 174. c.

— fast as they could, *ώς τάχους εἰχον*, 278.

— soon as he was born, *εὐθὺς γενόμενος*, 309.

— long as, *ἔστε*, 306.

— to, *ώστε*, with *inf.*, 211.

— (before *partic.*), *ἄτε, ἄτε δὴ*, 242. a.

Ask, *ἡρόμηται*, aor. 2: *ἐρωτάω* used for the other tenses, 73.

— for *αιτέω* (*two accusatives*), 87.

Assist in the defence of, *βοηθέω*, *dat.* 121.

Assistance. See Fly or Run.

Associate with, *ομιλέω*, *dat.* 183.

Assuredly (in protestations), *ή μήν*, 343.

— (will not), *οὐ μή*, 287*.

Astonished (to be), *θαυμάζω* (F. M.)

At, 319.

— all, *ἀρχήν*, or *τὴν ἀρχήν*, 92, 132.

At. Not at all (*οὐδέποτε τι*).

— a little distance, *δι’ ὥλιγον*, 270.

— a great distance, *διὰ πολλοῦ*, 270.

— any time, *ποτέ*.

— ease about, *θαρρέειν περί*, 283*.

— first, *ἀρχόμενος*, 235.

— home, *ἔνδον*, 125.

— last, *τὸ τελευταῖον*, 34*; *τελευτῶν*, 235.

— least, *γε*, 73.

— once, *ἱδη*, 65—How to translate it by the *partic.* *φθάσας*, or by *οὐκ ἀν φθάσαντος*; see 242. e. f.

— the beginning, *ἀρχόμενος*, 235.

— the suggestion of others, *ἀπ’ ἀνδρῶν ἐτέρων*, 243.

Athens, *Ἀθῆναι*, 15.

(O) Athenians, *ὦ Ἀνδρες Ἀθηναῖοι*, 337.

Attach great importance to, *πρὸ πολλοῦ ποιεῖσθαι*, 243.

— *περὶ πολλοῦ ποιεῖσθαι* or *ἴγεισθαι*, 283*.

Attempt, *πειράομαι*, 121.— (= *dare*) *τολμάω*, 239.

Attend to, *τὸν νοῦν προσέχειν*, 331.

— — — a master, *εἰς διδασκάλον φοιτᾶν*, 259.

Avoid = fly from, *φεύγειν*, 35.

B.

Bad, *κακός*, 20.

Banished (to be), *φεύγειν*, 270.

Banishment, φυγή, 156.
 Barbarian, βάρβαρος, 132.
 Bare, ψελός, 235.
 Bathe, λούματι, 188 (1).
 Battle, μάχη, 73.
 Base, αἰσχρός, 35.
 Bear, φέρειν (?), 60.—ἀνέχομαι (=endure) refers to our power of enduring (labours, insults, &c.), 214.—τολμάω (=sustene), to bear to do what requires courage, 239, note y.
 Beautiful, καλός, 20.
 Beauty, καλλος τό, 8.
 Because (διὰ τό, &c.), 221.
 b. ἀνθ' ὧν, 267.
 Become, γίγνομαι (?), 15.
 Before,† πρὸν οὐ πρὶν ἡ, 307.
 —— (=in preference to), πρό (gen.), 243; ἀπί, gen. 213. e.
 Beget, γεννάω, 239.
 Begin, ἀρχομαι, 100.
 Beginning, ἀρχή, 132.
 Behave ill to, κακῶς ποιεῖν, acc. 35.
 Behold, θεάομαι, 87.
 Belong to, gen. with εἶναι.
 Belly, γαστήρ, ἡ (?), 235.
 Benefit, ὠφελέω (acc.), 82.
 Beseech, δεομαι, 150, (gen. 149. b.) δεήσομαι, ἐδεήθην.
 Besides, ἐπί (dat.), 288. παρά (acc.), 299.
 Best, { see Good, 35.
 Better, { see Good, 35.

Bethink myself, φροντίζω, 288.
 Between, μεταξύ, 28.
 Beyond, παρά (acc.) 299.
 Bid, κελεύω, 112.
 Bird, ὄρνις. See 15, note g.
 ——: young—, νεοσσός, 214.
 Birth, γένος, τό, 150.
 Black, μέλας, 87.
 Blame, μέμφομαι, dat., ἐγκαλέω, dat. 183.
 Body, σῶμα, 138.
 Boldly, θαρρῶν, part. 331.
 Both, ἀμφω, ἀμφότερος. See 28.
 Both—and, καὶ—καὶ, or τέ—καὶ, 112.
 Both in other respects—and also, ἄλλως τε καὶ, 278.
 Boy, παις, 15.
 Brave, ἀνδρεῖος, 175.
 —— a danger, κινδυνείειν κίνδυνον, 131. d.
 Bread, ἄρτος, 299.
 Break, ἀγγυμι, κατάγγυμι (?), 193.
 ——(a law), παραβαίνω, 228.
 Breast, στήχον, 193.
 Bring, ἄγω, 341.
 —— assistance to, ἐπικονρέω, dat. also acc. of the thing, 239.
 —— forth, τίκτω, (?), 15.
 —— up, τρέψω, 190.—παιδεύω, 214.
 τρέψω relates to physical, παιδεύω to moral education: i. e. τρέψω

† How to translate 'before' by φθάνω, see 242. d.

to the *body*, παιδεύω
to the *mind*.
— bad news, νεώτερόν τι
ἀγγέλλειν, 318. g.
Brother, ἀδελφός, 20.
Burn out, ἐκκαίω, 341. καίσω,
&c.—ἐκαύθησ.
But, δέ—(a μέν should be in
the former clause), 38,
note h.
— for, εἰ μὴ διά, with acc.
125.
Buy, ἀγοράζω, 163.
By { *in*ό, with gen. of
agent, 326.
πρός, after *to be praised*
or *blamed* by.
— (= close by), πρός, 319.
— (= cause), *in*ό, gen. and
after passive verb, 326.
— Jupiter, &c. *νῆ Δία*, *νῆ*
τὸν Δία, 341.
— the hands of, *in*ό, gen.
326.
— the father's side, πρὸς
πατρός, 319.
— fives, &c., ἀνὰ πέντε, 259.
— what conduct? τί ἀν
ποιοῦντες; 340. a.
— compulsion, ὑπ' ἀνάγκης,
326.

C.

Calculate, λογίζεσθαι πρὸς
ἔντονός, 319.
Calumniuously: to speak—
of, λοιδορέομαι, dat. 183.
Can, δύναμαι (*possum*), 87.
—οῖος τὲ εἴμι (*queo*), 283.

The former relates to
power, the latter to *con-*
dition or *qualification*.
Aug. of δύναμαι?
Can; that can be }
taught, }
Capable of being } διδαχτός.
taught,
Care for, κήδομαι (*gen.*), 156.
Carefully provide for, ἔχεσ-
θαι, *gen.* 149. d.
Cares, φροντίδες, 150.
Carry a man over, περασοῦν,
188 (1).
Catch (in commission of a
crime), ἀλίσκομαι (?), 73,
note s.
Cause, αἴτιος, 100.
— to be set before me,
παρατίθεμαι, 188.
Cavalry, ἵππεῖς (*pl.* of *ἱ-*
πεύς), 96.
Cease, πανόμαι of what *may*
be only a *temporary*,
λήγω of a *final cessation*,
at least for the time. *λήγω*
terminates the action;
πανόμαι breaks its *con-*
tinuity, but *may*, or *may*
not, terminate it. They
govern *gen.*, 154. 188 (1).
πανόμαι with partic. 239.
Certain (a), τίς, 12. d.
Character: of a—to, εἶναι
οἶος (*infin.*), 283.
Charge (enemy), ἐλαύνειν εἰς,
sometimes ἐπί, 96.
— with, ἐγκαλέω, dat.
of pers., acc. of thing, 183.

Charge, κατηγορέω, †*gen.* 156.
 ——: prosecute on a—,
 διώκειν, *gen.* of crime, 35.
 ——: am tried on a—,
 φεύγειν, *gen.* of crime, 35.
 Chase, θῆρα, 154.
 Chastise, κολάζω, F. M., 121.
 Chatter, λαλέω, 288.
 Child, παιδίον, 150.
 Childless, ἀπαις, 150.
 Choose, αἱρέομαι (?), 190. *a.*
 ——: what I choose to
 do, ἀ δοκεῖ (*μοι*), 96. See
 Diff. 33.
 Citizen, πολίτης (*i.*) 8.
 City, πόλις, *ἡ*. 8.—ἄστυ, *τό.*
 24. "Αστυ refers to the *site*
 or *buildings*: πόλις to the
citizens. Hence ἄστυ
 never means 'state,' as
 πόλις so often does. The
 ἄστυ was often an *old* or
sacred part of a πόλις.
 Clever, σοφός, 20. δεινός, 214.
 Cleverness, σοφία, 24.
 Cling to, ἔχεσθαι, *gen.* 149.*d.*
 Close by, ἐπί, *dat.* 288. πρός,
 319.
 Collect, ἀθροίζω, 175.
 Combat, a disorder, ἐπικον-
 ρεῖν τόσφ, 239.
 Come, ἤχομαι (?), 112, note
 b.
 ——: am,— ἦκω, *perf.*
 meaning, 206.
 —— (= be present to as-
 sist), παρεῖναι, 92.

Come for this (to effect it),
 ἐλθεῖν ἐπὶ τούτῳ.
 —— —— (to fetch it),
 ἐλθεῖν ἐπὶ τοῦτο.
 —— off, ἀπαλλάττω (*ἐκ* or
ἀπό), 154.
 Come on or up, πρόσειμι, 175.
 —— next to, ἔχεσθαι, *gen.*
 ——: said that he would—,
 ἔφη ἦξειν, 91. *b.* or εἶπεν ὅτι
 ἦξοι, 205. *e.*
 Command (an army), στρα-
 τηγέω, 52.
 Commence a war, ἀρασθαι
 πόλεμον πρός, *acc.* 188.
 Commit, ἐπιτρέπω, *dat.* 132.
 —— a sin, ἀμαρτάνω (?)
 (*εἰς* or *περί*, with *acc.*), 154.
 —— an injury, ἀδικεῖν
 ἀδικίαν, 138.
 Company, ὁμιλία, 112.
 ——: keep—, ὁμιλέω,
dat.
 Complaint (a), ἀσθέτεια (= a
 weakness, an *infirmity*),
 319.
 Concerned, as }
 far as this is,
 —— as far }
 at least as }
 this is. }
 Condemn, καταγγείλω (?),
 156, obs.
 Condition: on—, ἐφ' φ or
 φτε, 267.
 Confer benefits on, εὖ ποιεῖν,
acc. 35.

† See note on Accuse.

Confess, ὁμολογέω, 190.
 Confide to, ἐπιτρέπω, 132.
 Conquer, νικάω (*vincere* ; gain a victory over enemies;) περιγύρεσθαι (?), overcome (*gen.*)  In' omitted after conquer when it stands before 'battle.'

Consider, σκοπίω (of carefully examining and reflecting on a point, 100.— φροντίζω (of anxious consideration), 288. — with oneself, παρ' εαυτῷ (*σκοπεῖν or σκέπτεσθαι*), 319.

Considerable, συχνός, 163.
 Consideration, ἀξίωμα, 144.
 Constitution, πολιτεία, 206.
 Consult, βουλεύειν, 190.
 — together, βουλεύεσθαι, 190.

Consume, ἀναλίσκω (?), 235.

Contemporary with, to be. See 183. 182. a.

Contend with, ἐριζω, *dat.* 183.

Contention, ἔρις, ιδος, 183.

Continuous, συχνός, 163.

Contrary to, παρά (*acc.*) 299.

Contrivance, τέχνη, 214.

Corn, σῖτος, 259.

Corpse, νεκρός, 150.

Country, χώρα (*a country*), 24.—πατρίς (*native country or native city*), 228.

Crocodile, κροκόδειλος, 28.

Cross (a river), περαιωνοῦσθαι, with *aor. pass.* 188 (1).

Crowded, δασύς, 150.
 Crown, στέφανος, 144.
 Cry, κλαίω (?), 150. δακρύω, 283*.

Cultivate, ἀσκέω, 121. Aor. mid. ? 190. *d.*

Custom: according to—
 ——: as his was, } εἰωθός, 52.
 Cut, τέμνω (?), 46.
 —— out, ἐκκόπτω, 132.
 —— to pieces, κατακόπτω, 132.

Cyrus, Κῦρος, 24.

D.

Damage: to inflict the most, πλεῖστα κακονηγεῖν (*accusative.*)

Damsel, κόρη, 15.

Dance, χορεύω, 168*.

Danger, κίνδυνος, 132.
 —— (to brave, incur, expose oneself to a), κινδυνεύειν κίνδυνον.

Dare, τολμάω, 239.

Daughter, θυγάτηρ (?), 20.

Dead, νεκρός, 150.

Death, θάνατος, 41.

Deceive, ἀπατάω, ἐξαπατάω, 41.

Decide, κρίνω (?), 92.

Defend, ἀμύνειν with *dat.* only, 222.

Deliberate, βουλεύεσθαι περί, *gen.* 190.

Delight, τέρπω, 41.

Deny, ἀφρέομαι, 293.

Depends on you, ἐν σοὶ ἔστι, 259.

Deprive of, ἀποστερέω, 125. στερέω, 168*.

Desire, ἐπιθυμέω, gen. ἐπιθυμία, 156.

Desist from, λήγω, gen. 154.

Despicable, φαῦλος, 144.

Despise, ὀλιγωρέω, gen. καταφρονέω, gen. 156.

Destroy, διαφθείρω (?), 92. ἀπόλλημι (?), 193.

Determined (when or though we have, &c.), δόξαν ἡμῖν, 249. c.

Die, θνήσκω, ἀποθνήσκω (?), 125.

Differ, διαφέρω (?), gen. 154.

Difficult, χαλεπός, 65, 214.

Dine, δειπνέω, 288.

Dining-room, ἀνάγεων, τό, 96.

Directly, εὐθύς, 309.

—, by φθάνω, 240.

— to, εὐθύ (gen.), 309.

Disappear: to make to—, ἀφανίζω, 306.

Disappeared, φροῦδος, 65.

Disbelieve, ἀπιστίω, dat. 132.

Disease, νόσος, ἡ, 154.

Disgraceful, αἰσχρός, 35.

Dishonour, ἀτιμάζω, 319.

Disobey, ἀπιστέω, dat. 132.

Disposition, ἡθος, τό, 138. τρόπος, 150.

Dispute with, ἐρῆται, dat. 183.

Do, 8. πράττειν (= agere and gerere) denotes gen-

erally the exertion of power upon an object: to do; to employ oneself about something already existing; hence, to manage or administer anything; to conduct a business. Hence used with general notions, as οὐδέν, μηδέν, and with adverbs, εὖ, &c.—ποιεῖν (facere), to make, to prepare, &c.: also 'do' generally, when the object is a neuter pronoun, as in 'what must I do?'—πράττειν denotes activity generally; ποιεῖν, productive activity.

Do the greatest injury, τὰ μέγιστα βλάπτειν (acc.)

—: to be doing well or ill, εὖ or κακῶς πράττειν.

— any thing whatever for the sake of gain, ἀπὸ παντὸς κερδαίνειν, 283.

— evil towards, κακονογέω, 222.

— good to, εὖ ποιεῖν, acc. 35.

— harm to, κακονογίων, 222.

— injustice to, ἀδικέω, 138.

— kind offices to, εὖ ποιεῖν, acc. 35.

— nothing but, οὐδὲν ἄλλο ἡ (ποιεῖν often omitted), 356. e.

— service to, ἀφελέω, 82.

— with (a thing), χράομαι, dat. (contraction?) 138.

Dog, κυων (?), 41.

Doors: in—, ἐνδον, 125.
 Down, κατώ, 28.
 — from, κατά (gen.), 274.
 Downwards, κατώ, 28.
 Drachma, δραχμή, 163.
 Draw up (of an army), τάσσω, 96.
 —, = arrange, κοσμέω, 206.
 Drawn up four deep, ἐπὶ τεττάρων τετάχθαι, 288.
 Drink, πίνω (?), 144.
 During the disease, κατὰ τὴν νόσον, 274.
 Dwell, οἰκέω, 274.

E.

Each, πᾶς, 46.
 Eagle, ἀετός, 36.
 Ear, οὖς, ὡτός, τό, 20.
 Early in the morning, πρωΐ, 193.
 Easy, φρέδιος. See 65.
 Eat, ἐσθίω (?), 144.
 Educate, παιδεύω, 214.
 Egg, ὥστη, 15.
 Elect = choose, αἱρεῖσθαι (?), (ἀντί), 190. a.
 Elephant, ἐλέφας, ττος, ὁ, 35.
 Empty, μάταιος, 206.
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† Aorist generally of sensual love, but ἔρασθαι τυραννίδος common. (Pape.)

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Prosecute, διώκειν, 35.

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Pursue, διώκω (fut. mid. best), 35.

Put forth (naturally), φύω, 214.

— off, ἔκβάω, 125.

— on, ἐνδύω, 125.

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† φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἐσεσθαι, (Сутор. iii. 1, 10).

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Remarkably, διάφερόντως, 235.

Remember, μέμημαι, † gen. 156, 239.

Repel, ἀμύνομαι (acc.), 222.

Repent, μεταμελεῖ μοι, 239.

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Requite, ἀμύνομαι (acc.), 222.

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Restore an exile, κατάγω, 331.

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Return like for like, τοῖς ὁμοίοις ἀμύνεσθαι, 222.

— thanks for, χάριν εἰδένειν (gen. of thing), 222. See 73, note q.

Revenge myself, ἀμύνομαι, acc., 222.

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Rich, πλούσιος.

Ride, ἐλαύνειν (?), 41. — on horseback, ἐφ' ἵππῳ ὀχεῖσθαι, ἐφ' ἵππῳ πορεύεσθαι, 288.

Right, ὅσιος, δίκαιος, 293. — it is, ὁρθῶς ἔχει, 222.

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Safe, ἀσφαλής, 299.
Safety, ἀσφάλεια, 193.
— (from danger), ἀσφάλεια, 299.
Said, εἶπον, 60.
Sail away, ἀποπλέω (?), 188.
Sale. See Offer.
Same, ὁ αὐτός, 41.
Say, &c. λέγω (= speak, of a connected speech; also tell).—εἰπεῖν (60, c), φημί (= say).—λαλεῖν (= chatter, talk: especially of children who are beginning to speak).—φάσκω (= give out; intimating that the thing is not so), 222.
Science, ἐπιστήμη, 293.
Scold, λοιδορέομαι, dat. 183.
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Scythian, Σκύθης, ον, 24.
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Sensual pleasures, αἱ κατὰ τὸ σῶμα ἡδοναί, 274.
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Service: do a—to, ὡφελέω, acc.
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Sheep, διξ, 41.
Ship, ναῦς (?), 125.
Should, δεῖ (?), 60.
Shown, having, ἐπιδεδειγμένος, 188, 3.
Shun = fly from, φεύγω, 35.
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Silently, σιγῇ, 175.
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Sing, ᾠδω, F. M. 168*.
— better, καλλιον ᾠδειν, 168*.
Single (not a single person), οὐδὲ εἷς: μηδὲ εἷς, 112.
Slave, δουλος, 20.
Sleep (to), κοιμάομαι, sub. ἵπνος, 132.
Slow, βραδύς, 175.
— am slow to do it =

will do it by leisure, σχολῇ, Speak well of, εὖ λέγειν, acc. 35.

112. Diff. 35.

Slowly, σχολῇ (literally *by leisure*: see 112.)—βραδίως, 175.

Smell of, ὀζώ (?), 150.

So—as to, ὥστε with *infin.*, 212.

- great, τηλικοῦτος, 228.
- many, τόσος, τοσόσδε, τοσοῦτος, 65.
- powerful, τηλικοῦτος, 228.
- that, ὥστε with *infin.* or *indic.*, 212.
- , to be, οὐτως ἔχειν.
- to say, ως ἐπος εἰπεῖν, 144.

Socrates, Σωκράτης. See 15, note f.

Soldier, στρατιώτης, ον, 228.

Solon, Σόλων, οντος, 183.

Some, ἔστιν οἱ, ἔντοι, 264.

- others, οἱ μέν—οἱ δέ, 41.

Sometimes, ἔστιν ὅτε, 264.

Somewhere, ἔστιν ὅπου, 264.

Son, παῖς (general term, 15).—νιός, (with respect to his parents).—often omitted, 23. b.

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Spare, φειδομαι (*genitive*), 156.

Speak, λέγω, 35.

- calumniously of, λοιδορέομαι, *dat.* 183.
- ill of, κακῶς λέγειν, acc. 35.

— the truth, ἀληθεύω, 82.

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Stadium, στάδιος, ορ στάδιον, 136.

Staff, ὁμβός, ἡ, 138.

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Stand open, ἀνέῳγα, Perf. 2. 193.

- by and see, &c., περιοράω, 331, note o.

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Steal, κλέπτω, F. M., (κέκληφα,) 73.

Stick, φάρδος, ἡ, 183.

Still, ἔτι, 168*.

Stomach, γαστήρ, ἔρος (?), ἡ, 235.

Stone, λίθος, πέτρος, 235.

Stop, (trans.) παύω, (in-trans.) παύομαι, 188 (1); with partic. 239.

Stove, κάμīνος, 282.

Straight to, εὐθύ (gen.) 309.

Strange, θαυμαστός, 259.

Strangle, ἀπάγγειν, 188 (1).

Stream: flows with a full or strong—, πολὺς ὕει.

Strength, κράτος, 41. σθένος, τό, 319.

Strife, ἔρις, μος, ἡ, 183.

Strike, πλήσσω (used by the Attics in the perf. act.

and in the pass. πατάσσειν being used for the other tenses), — τύπτω.
 Vömel says τύπτω the general term for striking on any thing: παῖς to strike a person: to give blows for correction: connected with παῖς (!). — πλήρω is τύπτω and παῖς strengthened.

Strip, ἔκδύω, 125.

Strong, ἴσχυρός, 35.

Succour, ἐπικουρέω, dat. also acc. of the thing, 239.

Such a man as you, ὁ οἵος σὺ ἀνὴρ, 271.

Suffer (= allow), ἔάω, 121.

— πάσχω (of suffering painful things), 168*.

— a thing to be done, περιοράω, 331.

— from a disease, κάμητω, † 183.

— pain, ἀλγέω, 20.

— punishment, δίκην διδόναι, gen. of thing, dat. of person by whom, 228

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Sufficient: to be —, ἀρκεῖν, 175.

Sufficient: more than —, περιπά τῶν ἀρκούντων, 174, f.

Suggestion, 243.

Superhuman (of—size), μεί-

ζων ἡ κατ' ἄνθρωπον, 168. d.

Superintend, ἐπισκοπέω, 206.

Supply to, παρέχω, 214.

Surpass, περιειμι (gen.), 156.

Surprised (am), θαυμάζω, F. M., 8.

Surprising, θαυμαστός, 259.

Surprisingly, θαυμασίως ὡς, 273. d.

Suspect, ἵποπτεύω, acc. of pers., 293*.

Swallow, χελιδών, ὄνος (?), 341.

Swear by, δμυνμι, acc. (?), 351.

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Take, λαμβάνω (?), 92. αἴρειν, 190.

— away from, ἀφαιρέω, 125.

— place. See Happen.

— care, φροντίζω, 288.

— hold of, λαβέσθαι, 163.

— in hand, ἐπιχειρέω, dat. 121.

— myself off, ἀπαλλάττομαι, 154. Aor. 190. 4.

— off, ἔκδύω, 125.

— pleasure in, ηδομαι, dat. 20.

— up, αἴρειν, 188 (2).

Talent, τάλαντον, 82.

Talk, λαλέω, 35.

† καροῦμαι, κέκμηκα.

Task, *ἔργον*, 121.
 Taste: give to—, allow to—, *γενώ* (acc. of person, gen. of thing).
 Tasted, one who has never, *ἄγενστος*, with gen. 150.
 —, to have never, = to be *ἄγενστος* (with gen.)
 Taught, that can be—, *διδαχτός*, 293*.
 Teach, *διδάσκω* (?), 125.
 Teacher, *διδάσκαλος*, 168*.
 Tear, *δάκρυν*, 168*.
 — shed, —, *δακρύω*, 282.
 Temper, *θῦμός*, 121.
 Temperance, *σωφρόσυνη*, 125, u.
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 Temple, *ναός* (*νέως*, Att.), 41.
 Ten thousand, *μύριοι*, 228.
 Terrible, *δεινός*, 214.
 Thales, *Θαλῆς* (?), 183.
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 — ever, *αὐτός* with gen. of reciprocal pronoun, 167.
 Thankful, to be *or* feel, *χάριν εἰδέναι*, † gen. of thing, 222.
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 That, *ἐκεῖνος*, 46.
 —, in order that, *ἵνα*, 73.

That (after verbs of *telling*), *ὅτι*, 73.
 The—the, (with *compar.*), *ὅσφ—τοσούτῳ*, 168*.
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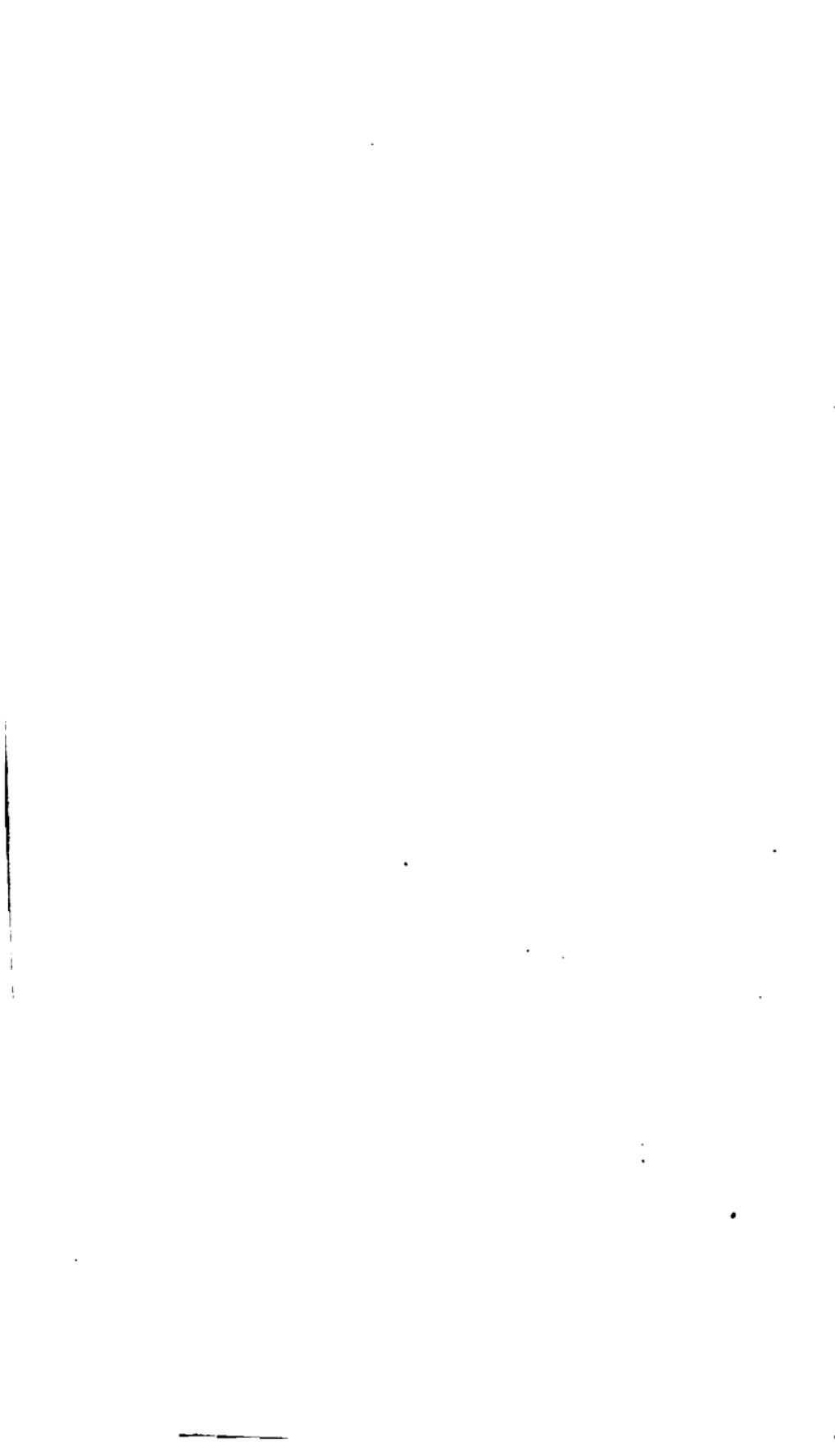
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